The Arrainment of Christendom,

Containing

A Revelation of the Rys, Growth & fulnes of the Great whôr, Man *of sin* or *Mistery of Iniquity*, with the *Consumtion*, *Ruin & Vtter Destruction* of the *Dragon's*, *Beast's*, & fals *Profet's* Power, with the *Waters* on which the whôr sits, & the *Sea* out of which the *Beast* arôs in Christendom.

The Templ, Altar, & Worshippers of God mesured with the mesuring Reed lyk unto a Rod the finishing of the Mistery of God & the everlasting Gospel declared & published again, to Nations Kindreds, Tongu's, & People.

A sâf refug' or sûr hyding plâs from the dredful storm of the most just & wrath, indignation & vengeans of Gods Templ (which is in mesur brôk forth, & shal dayly môr & môr be unavoydably showred down, without mixtur, upon al the Workers of Iniquity) held forth.

With A warning & Advys, Concerning fals Christs, & Deceyvers to ary's.

Being the Trumpet of the Lord sounded forth which giveth a most sûr & Certain sound to *Leopold* the Present *Roman Emperor*, & to the Present *Pop of Rôm*, & to al *Kings*, *Princes*, *Rulers & Governors*, with al in Authority under them, of what *Degree*, *Rank*, or *Order* soever whether, *Military*, *Civil*, or *Spiritual & Ecclesiastical* (so called) & to al Peepl *Hy* & *Low*, *Rich* & *Poor*, *Bond* & *Free*, *Mal* & *Femal*, throughout Christendom, & the *Dominions*, & *Territorys* ther unto belonging who âr under the *Command Government* & *Teachings* of *Man*, which, al who witnes trû Redemtion from, âr the Servants of the Lord & hâv the seal of the living God writen in their fôrheds.

I JOHN, the Servant of the *most Hy God*, the *Former* & *Vpholder* of al things (who weyeth the Mountains as in Scâls, & the Hils as in a Ballans, & taketh up the Yls as a very lyt thing) Being a Prisoner, (*with my Companion in travel*) at a plâs caled *Great Gomara*, on a Certain Yland in *Hungaria*, the *East of Christendom*) For the Word of God, which liveth, & abydeth for ever, & for the Testimony of JESUS, which I held —— on the 19 Day of the *fift Month* in the Year according to Christendoms account 1662. The *Living*, *Eternal*, & *pûr* Power of God moved in me, & revealed unto me that I should wryt, & spred it among the Nations, which by the sâm *Eternal*, *pûr* Power, & *Wisdom*, was afterwards given forth in, & throuh me, after the manner, & form heerafter expreft, to the end that al may be warned & left without excûs, & com out of Spiritual Babylon, least partaking with her, *in her sins*, *they also* Receiv of her Plagu's.

John Philly.

Printed in Europ, in the Year 1664.

The Corrector to the Reader, concerning the Orthografy or Spel-ing heerin us'd.

READER,

WOnder not to see me Spel, as thy self dayly speakest, & heerest others sound words. I hav heer indevored to spel as we speak, for the advantag' sak which I know wil therby ensu if practised, I. To Children *in learning to read*, whos tender capacitys âr over charged, memorys burthened & dul'd with harsh spel-ing, by which they âr kept longer in learning.

II. To Men & Women *in wryt-ing*; who thô they hav learnd to read wel enuf, when they come to wryt, âr at a los how to spel aryt, as its called.

III. To strangers in learning English, who âr discoraged & almost put out of hôps of ever learning to speak, read & wryt good English; And al this only through the present harsh manner of spel-ing, fears to be comprysd in Rûls, which is the only means strangers abroad, hav for learning to speak, & for al, thô in England, to read & wryt trû English. Besyds the multitûds of superflus Letters; in the present Spel-ing, al which is amended & avoyded by spel-ing & wryting simply as we speak: As no les than 5. in the word Righteousnesse (as thus commonly spelt) âr avoyded by spel-ing it thus. *Ryteosnes*, & no les then 3. of 6. letters in the word *though*, spelt thus *Thô*. Which do as perfectly sound the words as the other tho ny twys so many letters. Wherfor I hav thus don, 1. *Chiefly for the benefit of strangers*, in al words in which the letter (*i*) is sounded as (*y*) which no other Nation, but ours doth; I hav ûs'd (*y*). The old English way, through chang' of which, into (*i*), such confusion is happend in sounding that letter, somtyms ôn way, as in *King*, *Thing*, &c. & somtyms another way as in *Kind*, *Mind*, *Child*, &c. that a stranger cannot by Rûls be tauht when to sound it as in the former words softly, or as in the latter words fully as (*y*). Which being spelt with (*y*). *Kynd*, *Chyld*, &c, is remedied,

2. The letter (*e*) wher it is mût & maketh not a syllabl, but only the former syllabl long, I ay left out; strangers commonly in that câs pronouncing môr syllabls, than ther âr, as *ti-me* for *time*, *lo-ve* for *love*, *ti-mes* for *times*, &c. Which being writ-en *tym*, *lov*, *tyms*, &c. ther is but ôn syllabl for them to sound. And how is it possibl, other wys to giv certain Rûls when to sound the (*e*) & when not; seing in the word *places*; it must; & in *times*, it must not be sounded? And for compensing the ûs of the (*e*) viz. of distinguish a short from a long syllabl, I hav oft *us'd* the Accent (') or (`). Which doth again distinguish (as *ed* id) betwixt words of dyvers significations, thô of the sâm letters. As *mâd* from *made*, thus, *mâd*. *hât* from *hate*, thus, *hât*. *on* from *one* thus, *ôn* *us* from *use*, thus, *ûs*. Which yet âr sufficiently distinguish'd by the sens.

3. Wher any other letters may be spared in the midst or end of words, I hav left them out. Viz. *al double letters in the end* as *bles*, *cals*, *will*, *blessing*, *willing*, &c. (*a*) in *bread*, *dead*, *dread*, &c. (*p*) in *contempt*, *temptation*, *redemption*; &c. (*u*) in *labour*, *favour*; &c. (*g*) in *plough*, *through*, *thought*; &. (*gh*) in *high*, *light*, *might*: &c. Thus *met*, *lyt*, *thoult*, *thruh*, *favor*, *labor*, *redemtion*, *temtation*, *ded*, *bred*, *dred*, *wil*, *cal*, *bles*, *bles-ing*, *wil-ing*. And because strangers read *Peo-ple*, in 3 syllabls, I put *Peepl* in which they cannot wel er. And thus I could wish al other difficultys myt in tym be removed, & their way mâd as easy as it can, for I believ the desyr of many Nations & Peepls shâlbe unto the Peepl & languag' of England For the understanding of the *wondros things* which the Lord hath don, & is yet doing in & for them, to the admirat on of al that *shal hear therof*. Be not offended at me for this (why should we not help them?) but bear with me & believ me to be,

Who ever thou art,

Thy trû Friend, N. Y.

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The Arrainment of Christendom, &c.

KNOW yee that the Lord God Omnipotent, who is the God of the Spirits of al flesh, even the *Former of al things*, hath manifested himself in *al Ages*, not only to be a God *mercyful*, *patient*, *long suffering*, & of *long forbearans* towards provoking & Rebellios Mankynd, but hath also appeared to be a God, of most *Ryteos*, *dredful*, & *impartial wrath & vengeans*, pouring forth his justly deserved Judgments, upon alsorts, & generations of *Peepl*, *Hy & Lour*, *Rich & Poor*, *Mál & Femàl*, of what degree, rank or quality soever from the *Prins* on the *Thrón*, to the *Begger* on the *Dunghil*.

And the Iniquitys which hav preceeded, Gods general Judgments in *the ages past*, wer generally thes, to wit, *Covetosnes*, *Pryd*, *Oppression*, *Cruelty*, *Idolatry*, *Persecution*, & shedding of *Innocent Bloud*, the Scripturs of truth, as wel as other records do abundantly giv testimony to the truth therof, & dyvers Instanses I myt produs to evidens the sâm but I shal only mention somthing briefly concerning two.

And first concerning *Israël* of old, who wer Gods chosen *Peepl* abov al the familys of the earth *in their tym*, *& age*, *for* whos sak the Lord did *terribl & wonderful things* in *ryteosnes upon Pharo & Egipt*, & at the *Red Sea*, & in the *Wildernes*, & in the *Land of Canaan*, & notwithstanding, their *Rebellions*, *provocations*, *& backslydings* wer many, & great, yet great was his *patiens*, *long suffering* & *forbearans* extended towards them very long, befor wrath to *the uttermost seised* on them, he carried them as on *Eagls* wings & led them safly as a *tender Father* by the hand of *Moses* & *Aron*, corrected them *in lov*, *& mercy*, giving them many gentel warnings, and wholsom Counsels & Advys, by his Servants the Profets, whom he raised up, & sent amongst them, & fulfil-ed his promis to the uttermost to them which he màd to faithful Abraham, ther failed nothing on his part, as their own records testify.

But as it is writen, they for a *lit-el tym* beleeved his word & sang his prays but soon forgot what God, the *rok* of their *salvation* had don for them, Jesurun waxed fat & kik-ed against the God of their mercys, & notwithstanding the many & great provocations of him to cut them of, he yet wrouht & stroy with them for *his own great Nâm sak*, that it myt

not

not be blasfemed among the Heathen, laying his correcting hand in meſur on them, if poſſibl to turn them to himſelf from the evil of their doings, ſending Blaſting, *Mildews*, *Locuſts & Caterpil-ers*, which devoured the fruits of the earth, but yet they returned not to him, he ſent alſo many of his *Servants* the *Profets*, on after another to reprov, and warn them, denouncing the moſt *dredful Iudgments* of God againſt them, yet they ſtil perſiſted in their wickednes, & as it is writen, they *evilly*, *intreated his meſſengers*, *ſtoned & murdered his Profets*, which he in lov, & pitty ſent amongſt them, which cauſed the Lord to lay his hand mor and mor heavy on them, & ſuffered the heathen dyvers tyms to com, & exercys *Cruelty* & *Dominion* over them even in their own land & ſeveral tyms to lead them captyv into other cuntrys. But yet ſtil ſuch was his lov, pitty & faithfulnes towards them, that when any meſur of tru repentans appeared in them, & that they cryed unto him in their diſtres, he heard, and delivered them, raiſing up dyvers *Saviors*, *& deliverers* for them, returning their captivity dyvers tyms, but no ſooner wer they reſtored & ſetled but a whyl in the injoyment of the bleſſing and goodneſs of God, but they corrupted themſelvs ſtil, mor and mor backſlyding revolting and rebeling againſt the Lord, ſo that he ſaid unto them by the Profet, *wherfor ſhould yee be ſmiten any mor*, *from the greateſt to the leaſt they wer becom unſound*, *& corrupt in their doings*, *their pryd teſtifyed againſt them*, *even to their faces*, in their vain and lyt attyr adorned with coſtly and needles ornaments, their hauhty looks and carriages.

Oppreſſion. *Vyolens*, *Spoil and Oppreſſion was* found in a *hy degree* among their *Governors*, *& Rulers*, they judged not the caus of the *fatherles*, nether would ſuffer the caus *of the widdow*, & oppreſſed to com befor them, Injuſtis. or hav *Iuſtis* from them, they oppreſſed the poor and crushed the needy, ſo that the Lord told them by the *Profet*, that the Lord God had ſworn by his holynes that he would tak them *away* as *with hooks*, & their poſterity as with *fish hooks*.

Idolatry. And they wer no les abominabl in *their Idolatry* and fals ways of *worship*, filing the land with *Idols*, erecting *Idol Templs*, wherin they exercyſed moſt abominabl *Idolatry* to their *Idol Gods*, after the manner of the *heathen* round about them, ſo that the Lord complaind of them by the *Profet*, that they wer becom mor ſottish, & Brutish then the very *Beaſt*, ſaying the *Ox knoweth his owner*, *and the Aſs his Maſters Crib*, *but Iſraël doth not know*, *my Peepl do not conſider*, The Land was ful of *Idols*, they worshipped the works of their own hands, the

the mean man bowed down, and the great men debaſed themſelvs, therfor ſpàr them not, ſaid the Lord God, yea ſo brutish, ſotish, and mad wer they upon their *Ydols*, that notwithſtanding they roaſted, and boyled their food with the ſâm kynd of wood of which they mâd their *Ydols*, yet had they not ſo much underſtanding as to ſee that it was ſo.

Bloud guiltynes

And as for *Bloud guiltynes*, the Lord complained of them by the Profet, that their *hands wer ful of bloud, ſo that they wer becom abominabl, even a ſtink in the noſtrils of God, even in their worship, and prayers to him, ſo that he ſaid to them by the Profet thus; To what purpos is the multitud of your ſacrifyſes, and that their New-moons, Sabbaths, calling of aſſemblys* & offering *Incens*, was as if they bleſt an *Ydol*, and murdred a *Man*, and that he was weary to bear them, and could not away with their worship, and *prayers*, ſaying *thô yee mâk many prayers, yet wil I not hear you, for your hands âr ful of bloud, and yet, notwithſtanding al this, did not the Lord ceas ſtryving with them, ſaying by the Profet, whywil yee dy ô houſe of Iſrael? wash you, mak you clean, ceas to do evil learn to do wel*; *thô* your ſins be as crimſon I wil mâk them as wool, red as skarlet, *yet wil I mak them becom whyt as ſnow, if yee yet be wil-ing & obedient, yee shal eat the good of the Land.* But notwitſtandig al the *Patiens, kyndnes, & long ſuffering* of the Lord, they perſiſted ſtil in their *pryd, oppreßion, cruelty, Idolatry and murdering the Innocent*, til the wrath of the Lord brâk forth upon them ſo that ther was *no remedy*, proceeding on in their wickednes til they had *fil-ed up their meſur to the ful*, in denying, betraying, crucifying, and murdering, *even the Son of God himſelf*, the *Lord of lyf, and glory*, who himſelf wept over *Ieruſalem*, bewailing them, becaus of the dredful wrath of God, which he ſaw neer at hand to com upon them, ſaying *O Ieruſalem, Ieruſalem, thou that killeſt the Profets, & ſtoneſt them that ar ſent unto thee, how often would I hav gathered thee, as a hen gathereth her chik-ens under her wings, but thou wouldeſt not, ô that thou hadſt known, at leaſt in this thy day, the things which belong to thy Peas, but now they ar hid from thy eys, Daubhters of Ieruſalem weep not for me but for your ſelvs, & for your children, for behold the day cometh, that thy enemys shal caſt a trench about thee, & keep thee in on every ſyd, and lay thee even with the ground, becaus thou kneweſt not the tym of thy viſitation.*

Their meſur fild up.

At the tym of *whos ſuffering*, & ſoon after, as alſo by the Entrans and prevailing of the *Apoſtacy* in the *Gentils* or *Romans*, the Word of the

Lord by the *Profet Ioël* was fulfil-ed, to wit that the *Sun* should be tūrned into darknes & the *Moon* into bloud, befor the great & *notabl day* of the Lord should com, which was fulfil-ed *on the Sun* Both of the visibl, & invisibl heven, a vail of darknes being drawn over the *Lyt*, *Lyf*, & *Glory of God in* them both, which began to com over him in the garden, causing that *great agony*, & *bloudy sweat*, desyring the *Father*, *that if it were possibl that cup myt pas*, *which vail of darknes over him* vvas then at the heighth, vvhen on the cros he cryed, *my God*, *my God why hast thou forsaken me?* And the *Moon* in him also, vvas turned into bloud by their Piercing his *Innocent hands*, *feet* & *syd*, out of vvhich cam forth both *Bloud* & *VVater*, vvhich he that savv bâr record of, & *his record is trû*, vvherby *(as in a figur)* vvas signifyed, that notvvithstanding, *according to their own saying*, the guilt of his *dear*, & *pretios lyf*, & *bloud* myt hav stood unremovably charged on *them* & their *children*, yet in & throuh him, should that *pûr clensing fountain of living water*, *the vertu wherof should wash* & *clens them*, & their posterity, *coming into it*, from the guilt, & filth of al their abominations, & reconcyl them to God & to ôn another: vvhich *Bowels of the lov*, *pitty*, *and mercy of God* in him tovvards them, vvas mâd manifest throuh him *on the cros*, in the heighth & extremity of his sufferings saying, Father forgiv them they knovv not vvhat they do. Whos sufferings, vvith that great vail of darknes dravvn over the *Lyt*, *Lyf and Glory of God in him*, vvas not throuh or becaus of any sin transgression, or disobediens found in him against his God and *Father*, but it vvas by, thrōuh, & becaus of the *sins*, *transgressions*, *disobediens*, *cruelty & unryteosnes* of the *Peepl*, it being then the *hour*, & *power* of the Kingdom of darknes, in vvhich the transgres-ing povver, (from its first entrans into the World) vvas com to its *hyest pitch* as to the vvhol body, the povver & strength of the seed of the old Serpent being unyted & combyned in both *Iew* and *Gentil*, against that Innocent *pur*, *Lyf*, *Seed*, *VViſdom*, *Power*, *Lyt*, & *Glory of God*, vvhich in, and throuh him appeared and vvas manifest, vvherby the shepherd vvas smit-en, even the *man* vvhich vvas his *fellow*, & the sheep scattered, and he bearing the *sins* and *transgressions* of many in his body on the tree, vvas numbred vvith transgressors, mâd and reputed as accursed, suffering under their *unjust*, and *cruel wils*, and *laws*, *the lust*, for *the unjust*. That so thos vvho by their *disobediens*, & *transgressions*, vver justly lyabl to the Cros, & condemnation of the most *just*, and *ryteos Law of God*, *aliens*, & *enemys* in their mynds against God, & him, by vvik-ed vvorks, myt receiv forgivnes of sin, & an inhe-

Christs sufferings, and delertion not for his but others sins the just for the unjust.

the end of Christs sufferings.

inheritans vvith them vvho are ſanctifyed, and be reconcyled to him and ôn to another, and mâd *partakers of the Ryteoſnes* of God in him.

And ſoon after his deth, was the Moon *(to wit the whol body of the Iews)* turned into bloud alſo, which appeared in thos great deſtroying *wars, enmitys, deſtructions* and *deſolations*, vvhich wer amongſt them ôn againſt another, vvhich *juſt*, and *ryteos wrath* and *vengeans of God on them*, declared againſt them throuh *Chriſt*, and the *Profets*, vvas fulfil-ed by the *Romans*, vvhom God ſuffered to com on them, and utterly to deſtroy and overturn their *glorios City, Templ, Prieſt-hood & Government*, & diſpoſſes them of the *good land*, leading them captyvs into dyvers other *Cuntrys*, in which they ſtil remain ſcattered up and dovvn & ár mâd a *ſcorn*, a *deriſion*, & a *by-word* among the nations, under the curs unto this day, and as for any outvvard viſibl or *Erthly power*, & *dominion*, they shal never mor be reſtored to the exercys of it, but according to the *prayer of Chriſt & the promis of God*, throuh the *holy Profets*, recorded in the Scripturs of truth, if they abyd not ſtil in unbelef, they shal be re-in-grafted into the *good oliv tree*, & mâd again partakers of the *bles-ed Root*, and *Fatnes therof*, and God vvil povvr on them *the Spirit of grâs, and ſupplication*, and they shal ſee him, in them, vvhom they hav pierced, not only in, that *Innocent ôn*, vvhom they vvith cruel hands murdred and crucifyed on a cros vvithout *the Gâts of Ieruſalem*, but alſo in themſelvs, by their *Rebellions*, *and diſobedtens* againſt the *motions*, *& dictats* of the ſâm living vvord of *Faith, Lyt, lyf and power* of God in themſelvs and shal mourn for him, as ôn mourneth for the los of his *fir ſt born Son* and God vvil vvryt his *pûr law of Spirit & lyf* in their hearts, and invvard parts, and be their *God*, and they shal be his *Peepl* and becom *Citizens* of the *new Ieruſalem*, vvith the chôſn generation, the *Royal* and *everlaſting Prieſthood*, *fellow heyrs* vvith the truly *nôbl ſeed* in that *Kingdom, Glory & Dominion* vvhich is *pûr & Eternal*, and be redeemed from that *Scorn Reproach*, *Contemt*, *Captivity*, and curs under vvhich they novv âr. The Judgment exalted.

At the sâm tym alſo was a vail of Darkneſs drawn over, the sâm lyt, lyf & glory of God, which is in the Son of the viſibl heven, ſo that Darkness was over al the Land from the ſixth to the nynth hour, whereby as in a figur was ſórshewn, the faling away, & Apoſtacy of the Gentils or the Romans, which *Apoſtacy* had its Entrans, Growth & Fulnes in the Opening Sounding, & Powring forth of the *ſecond, third, & fourth Seals, Trumpets, & Vyals*, wherby a vayl of gros Darkness cam over that lûr *lyt, Lyf & Glory of Chriſt*, which was in meſur manifeſted,

ed, & shyning forth in & throuh them, therby crucifying, to & in themſelvs the Son of God afresh put-ing him to open shâm, & having murdered, & ſlayn the Lyf of Chriſt, that juſt ôn in themſelvs, they ſtretched forth their hands in ways of *Perſecution*, *Cruelty*, & *Murder*, againſt the appearans of the ſâm *Pûr Lyt*, *Innocent Lyf*, & *Glory of God* in others, til they becam Drunk with the Bloud of the dear Innocent *Saints*, *Martyrs*, & faithful *VVitneſ-es* of JESUS, ſo that the Sun (in them) becâm black as Sackloth of hair, and their Moon hath bin turned into Bloud, which hath manifeſtly appeared in thôs great *Confuſions*, *Bloudy wars*, *Deſtructions*, & *Deſolations* which hâv been amongſt themſelvs in every *Kingdom*, & *Dominion* throuhout Chriſtendom, and now they having filled up the *Meſur* of their *Abominations*, the great & notabl Day of the Lord is com, in which the Lord wil, throuh, & by the Turkiſh power, carry on the finiſhing his Juſt & Ryteos decree of *VVrath* & *Vengeans*, on them (to wit Chriſtendom) & they alſo shal becom not a peepl of any *viſibl, or outward, earthly Power or Government* upon the fâs of the earth, as of themſelvs, any môr for ever.

But according to the Word of the Lord throuh his Servants the Profets, he wil Rays up in them, a pûr ſeed which shal ſerv him, even a numberles number, which shal with al the Ranſomed ôns, ſtand befor the Thrôn clothed in whyt Rôbs, a ſcrybing ſalvation unto God which ſiteth on the Thrôn, & unto the Lamb, ſaying, *Bleſ-ing Glory*, *VViſdom*, *Thankſgiving*, *Honor*, *Power*, & *Myt* be unto *our God* for ever & ever *Amen*. The ſlain of the Word, by the Lord of the Mouth (amongſt them) shalbe many. And ſo both *Jew*, & *Gentil* shalbe unyted, & becom ôn ſtik in the hand of the Lord, ôn Holy Nation upon the Mountains of Iſraël, & ôn King shalbe King over them al, even *David* my Servant, ſaith the Lord God, they shal hâv ôn shepherd, & walk in the *Iudgments* of the Lord, & obſerv his *Statuts* to do them, & shal dwel in the Land, even they, & their Children, & their Childrens Children for ever, in the partipation of the new & Everlaſting Covenant of God, & his Sanctuary, & Tabernacl shal be in the midſt of them, & he be their God, & they his Peepl for ever môr.

And when the Lord hath don his work in Zyon he wil alſo punish the ſtout heartednes of the King of Aſſyria, & bring down the Glory of his hy looks, & the loftynes of man (in them alſo) shalbe a baſed, & brouht down, & that hautynes laid low, even with the ground, & the

the Lord wil aveng the Bloud of the hous of Ahab upon the hous of Jehu, & caus that Kingdom to ceas for ever, even al that *Ful Authority*, & *Power*, rifen & ſtanding in the *Spirit*, & *Power* of the *Dragon* that old Serpent) ſhalbe thruſt down under the feet of the pûr ſeed, Chriſt, the wiſdom & power of God in his Peepl, even throuhout al the habitabel parts of his Erth, ſo that Nation ſhal not lift up ſword againſt Nation, nor learn war any môr, but the Kingdoms of this World ſhal becom the Lords, and the Lord God Omnipotent ſhal rein, in, throuh, & over al for ever môr.

The other exampl which I ſhal mention is Nebuchadnezzar & Belſhazzar his Son, who, together in their power, wer the Golden hed of that Imag, which Nebuchadnezzar ſaw, of which your predeceſſors, together with you, even you, the preſent *Roman Empyr*, with al other the *Kings*, *Prinſes*, *Heds*, & *Rulers* throuhout *Chriſtendom*, & the *Dominions*, and *Territorys*, therunto belonging in your & their Power, *Military*, *Civil*, & *Eccleſiaſtical* (ſo caled) ar the feet, & Toes, which the Stôn cutout of the mountain without hands, is now ſmyting.

Now it is vvriten concerning this Nebuchadnezzar, that he was a King of Kings, and that the God of heven had given him a *Kingdom*, *Power*, *Strength*, & *Glory*, but he being ignorant of that God that mâd him, & gâv him that great ſtrength, & larg Dominion, did in the Pryd of his heart attribut that Glory, myt, Majeſty, Strength, Dominion & honor unto himſelf, which was dû to the Lord God of heven alôn, & at his Diſpôs; exercyſing cruelty, & oppreſſion on whom he pleaſed, making a law in his own vviked wil, to caus al to bovv to that Imâg, which he in his own Idolatros heart, had invented, & ſit up, or els to Murder, and Deſtroy the Refuſers by fyr, thô Othervvys Innocent, & guiltles of any evil don againſt him, but even vvhylſt he vvas (in the pryd and arrogancy of his heart) aſſuming that *Glory*, & *Honor* to himſelf vvhich vvas du only to the God of heven, ther fel *a voys* from heven, ſaying. O King *Nebuchadnezzar* to thee be it ſpoken, thy *Kingdom* is *departed* from thee, *they ſhal dryv thee from Men*, thy *dweling ſhal be with ye Beaſts of the field*, *they ſhal mâk thee to eat gras as oxen*, *& ſeven tyms ſhal pas over thee until thou knoweſt that the moſt hy ruleth in the Kingdom of Men*, *& giveth them to whom ſoever the wil*. Which the ſam hour vvas fulfiled upon him, vvhich vvas a juſt Judgment, & yet a gentel vvarning from the God of heven, who after wards reſtored him to his Kingdom, & cauſed him ther by to acknowledg the God of heven, & that he ruleth in the Kingdoms of Men, & ſiteth up, & Puteth down whom, & when he pleaſeth.

Nebuchadnezzar's arrogans.

His work.

His viſitation & reward, tho a King

His reſtoration when he gav God his glory again.

But *Belshazzar his Son*, not taking warning, & being found guilty of his Fathers iniquitys, the *God of heven* did Justly visit the iniquitys of the Father upon the Son, sending a hand wryting upon the wal (even whylst he was (in the Pryd of his heart) drinking Wyn in the vessels of the Tempel of God, praysing the *Gods of Gold, silver, bras, Tron VVood, & ston*. But the *God* in whos hands his *Breth* was, he glorifyed not) at the syt wherof his *Countenans* changed, his *Thouhts* troubled him, the *loyns* of his *loyns* loosed, & his *knees* smot ôn against another; Which *hand wryting* was quikly fulfiled upon him, by the most just, & impartial hand of *God*; *Himself* being *slain*, his *Kingdom finished* & given to Darius the Median, by al which it Evidently appears, that the Lord God of heven, is a God of most Ryteos, & Impartial justis on whomsoever they be that ar found persisting in ways of wikednes & Rebellion against him, & non are abel to deliver, ether themselvs, or others out of his hand.

That Son which succeeds in his fathers Rys shal inherit his fathers reward as wel as Crown.

Now that which I hav Further to say, is concerning your selvs, & your predecessors but most Nearly it concerneth your selvs of this presnt ag', and Generation, according as it was sôr seen & sôr told by the Spirit of Prophesy, and recorded in the scripturs of truth as wel as other Records, so it is tru, that they (to wit your *predecessors*) togerher with you, wer, & ar that *fourth Beast or Kingdom*, which was to arys out of the *Erth*, dyvers from al Kingdoms, which devoured the whol Erth, (or powers of the Erth) treading them down, & breaking them to Pieces, being dredful, and terribel, & strong exeedingly, as Yron, having great *Tron Teeth*, devouring breaking to Pieces, and stamping the Residu under his feet, dyvers from al the beasts that wer befor him, having *ten horns*, even yee ar the feet and Toes of that Imag, seen by Nebucadnezzar in his dream, spoken of in the *Book* of *Daniel* the servant of the most Hy God, in a mesur of *whos spirit & Power*, I am now standing up, *in my Lot*, in the ending of the days.

Even yee vvith your *predecessors* ar that *Beast* vvhich John (the faithful witnes and servant of Jesus) savv to arys out of the sea, having *seven Heds* and *ten Horns*, lijk unto *A leopard*, vvhos feet vver as the feet of a *Bear*, & his mouth as the mouth of a *Lyon*, vvhos *Power*, *seat*, & *great Authority*, was given to him by the *Dragon*, or *Military Power*, which Beast the world wondred after, spoken of in the Book of the Revelation of Jesus Christ, which God gav unto him, to shew unto his servant things that must shortly com to Pas which he sent, & signifyed by his *Angel*, in his servant *Iohn* (in A mesur of whos *spirit & Power*, I am Novv brought forth to declar & Prophesy of thes things unto

The dragon without hat.

unto many *Peepl*, *Nations*, *Tongu's*, & *Kings*,) And as I hav already said God mâd ûs, of your *predecessors* (towit) the *Roman Power*, to Execut his most just, & Ryteos Decree upon the *Iews*, vvhich Povver in their *Rys*, *Growth* & *Continans* in you their *Succescors* to this *present day*, hath ansvvered vvhat vvas forseen, Declared, and vvriten by the spirit of Prophesy, in, & by the Mouth of his servants concerning them, & you, so that it vvas of the *Lords Permssion* that Povver Brak forth in your *predecessors* in *A military* from which in its first *Appearans*, *VVorking*, *Growth*, & *Counsels*, *Becam*, *Strong*, *Dredful*, *Valiant*, *VVys*, *Vnanimos* and successful, which way soever they turned spreding the wings of their power far, and vvyd, Comprehending in it many contrys, and Nations of Dyvers Tongu's, and languages, In vvhos counsels, and *Senats* wer found many *Grav*, *VVys prudent*, *truly vertuos*, and *holy Men*, amongst whom Dyvers *Good*, and *wholsom Laws*, & *Decrees* for rhe preservation, and good *Goverment* of the Peepl wer mâd, and against Images as being contrary to the scripturs; And freedom, and liberty of Consciens in Matters of Religion, and Worship, to such as lived peasably under their goverment, ther being Atym when the churches had Rest, throuhout al Judea, Galileâ, and Samaria, and wer Edifyed, walking in the fear of the Lord, and in the comforts of the *Holy Ghost*, so that (in Mesur) they Becam Agoverment answering its proper ends, under whom such as feared the Lord lived A peasabel lyf in Godlynes, and honesty, which Rendred them Nobl, and honorabl at hom, and famos, Renovvned, and Dredful broad, so that it vvas counted no smal priviledg to be Afree Born Rôman, Aliens Judging It vvorth their whyl to Part vvith great sums of mony to be naturalyzed under the *ROMAN* Goverment.

Among the Romans both befor & after they professed Christ, wer many wys & good men & laws.

And as in their *Military*, and *Civil* Povver, and Goverment (so caled) they becam thus *Dredful*, *Valjant*, *VVys*, *Nobl*, *Successful*, aud *spreding*, so also in their *Religion*, and *faith*, they wer truly *famos*, *Renowned*, and *glorios*, so that as God had màd ús' of them as An Ax in his hand to cut of the Jews, vvho vver the Natural Branches, Becaus of their vvikednes, and unbeleef, in Denying, Betraying and Crucifying that Just ón; The *Lord* Extended his *Kyndnes*, *Mercy*, and *Goodnes* to them (to wit *your predecessors*) being *Gentils*, Or heathens, and Aliens from the *Commonwelth* of *Israel*, making vvay throuh their fal, to Ingraft your *predecessors*, into the good Oliv Tree, causing them to Partak of the *Root*, and *fatnes* therof, and the Blesed, and

The Lord used som of the Romans as his Ax, Otherthe brouht in to nearer communion with himself.

 glorios

glorios fruits of the good Olyv tree, was in meſur brouht forth in, and throuh them, ſo that the glorios, holy workings, & operations of their faith was ſpoken of throuhout the World, as holy Paul in his Epiſtel to them declared.

So that notwithſtanding they wer Gentils by Natur, & had not the outward law of God, which was writen on tabels of ſton, nor the ûs' of the outward Templ nor circumciſion, nor the exercys of any outward Worship, Ordinanſes, Cerimonys, & Obſervations, contained in the Levitical Prieſthood which was amongſt the Jews: Yet they turning the ey of their mynds inward, to the lyt of Chriſt in them, & walkiug anſwerabel to that perfect Law of liberty, & lyf, which God had ingraven by his Holy Spirit, in their hearts, & inwards parts, the Apoſtel declared them to be the trû ſeed of Abraham, & Children of the promis, & of the trû circumciſion, for non els âr counted by God for the trú ſeed, but the Children of the lyt, for notwithſtanding they wer un circumcyſed in the flesh, yet keeping the Ryteoſnes of the Law of God writen in their hearts, they wer counted of the trû circumciſion, the trû Jews, & ſeed of Abraham, For (ſaid he) *he is not a Jew who is on outwardly, nether is that circumciſion which is outward in the flesh, but he is a Jew, that is on inwardly, & the trû circumciſion is that of the heart in the Spirit, not in the flesh or letter, whos prays is not of men but of God.*

The trû Circumciſion & Jew.

For al who truly turn their mynds to the lyt of Jeſus, the Meſur of the Spirit of the Grâs of God placed in them, and com truly to know, & anſvver the leading, and dictats of the Law of the ſpirit of lyf, vvriten in their hearts by God, ſuch com truly to know Redemtion and Salvation by Chriſt Jeſus the tru lyt, and lyf of God in them, ſeting them free from the Law of ſin and deth, and againſt ſuch the out ward law of God was not given forth, nether ouht any outward Law to be mád by Man againſt ſuch, for they com to inherit the tru ſubſtans, even Chriſt the wiſdom, and Power of God in them, which is the nevv and Everlaſting Covenant of Salvation, eternal lyf, and pur Peas with God, and real fellowship, and communion in the Father, and in the Son the lyt and lyf in them, which maks the comers ther into perfet as pertaining to the conſciens, by the Reſurrection of Chriſt from the ded in them, even tru Redemtion, deliverans, Salvation, out of ſpiri-

The Law not for the Ryteous, but for the unryt.os.

tuali

ual Egipt, from under the bondag of cruel Pharo, and his task-masters in them, and to be safly led as throuh the red sea of dredful fears, clear of al drowning and over-whelming difficultys, and thretning dangers, both without and within them: As Pharo and his host pursuing them to over whelm, and destroy them; and to see al their oppressing enemys as ded on the sea banks in them, and feel the pur power of God in them descending as on the Mount that myt not be touched giving forth his most just, and Ryteos law of Spirit, and lyf, the coming and first appearans wher of in the inward parts, giveth the tru knowvledg of sin, causing it dredfully to revyv, and selfto dy in them, and their bodys to be the holy tabernakels of the most hy God of Jacob, and he to dvvel, and vvalk in them, and the Pûr pillar of fyr and cloud ordering them, vvhen to mov, and vvher to stay and pitch their tents, leading them safly throuh the wildernes of temtations, fears and difficultys, as by the hand of Moses, and Aron, giving them lyt, dyrection, and saf protection in their way, even in the way everlasting, and eternal in them, and the hiden Manna, and pur living water out of *Christ the eternal Rok of ages*, Issuing forth and dayly faling down in them, to sustain, norish and refresh the lyf, which is pur, and immortal of God in them, and the Holy armor of ryteosnes, vvith the Holy operations of the pur lyf, povver, and vvisdom of God in them teaching their hands to vvar, and their fingers to fyt, giving them mor understanding then the ancients, making them vvyser then ether their teachers or their enemys yea to be strong in the Lord, and in the povver of his myt to fyt the good fyt of faith, and giv them tru victory over al their spiritual enemys, & real & quyet possession of the good Land of eternal rest and pur peas, vvhich flovveth vvith milk, & hony, even with al the unspeakabel blessings of God the eternal Rok & Fountain, out of whom both the upper, & nether springs of pur living vvater of lyf do flow & issu forth in, & throuh them, and the glorios Rul, Government and Kingdom of God to be ther set up, & their bodys to be the tru Templs of the living & tru God, even the Ark of the new (yet most old, Holy & everlasting Covenant, in which is the tabel, on which the pur law of Spirit, & lyf is writen with the finger, the Spirit of the living God, & the golden pot of hiden Manna, which dayly norisheth the lyf which is pur, and the *Rod buding & springing forth* of the stem of Jesse the root, & of spring of David in them, bringing forth the pur & peasabl fruits of ryteosnes, & holynes dayly in, and throuh them; And the *Holy Altar of God*, which sanctifyeth the gift,

The first appearans of God to faln man is in conviction.

Christ, the hiden Manna, living Water Eternal rok &c. in his Peepl.

& the eternal lyr, and the *Holy Incens*, with which every man is ſalted, & in which every acceptabel gift & ſacrifys is offered up a ſweet Savor unto the Lord; And the *Holy hy Prieſt* in them, which is after the order of *Melchiſedek*, without begining of days, or end of lyf, who ever liveth to mâk interceſſion in, & for the Saints acording to the wil of God, this is he vvhom the Father heareth always, even when no outward audibel voys is heard or vvord ſpâk; And the *pur living Orakel of God* in them at which never failing Advys, & Counſel is to be had in al things, which is that Word of God that liveth & abydeth for ever, even Chriſt the faithful & tru vvitnes of God, the Word of lyf, quik & povverful, the fôr runner within the vail (tovvit the flesh.) The *lyt* which maketh al things manifeſt in the inward parts, which giveth the moſt tru diſcerning of the moſt ſecret purpoſes, thouhts, & intents of the heart, divyding betvvixt the lyt & the darknes, & the vvays, & vvorks of them both, as betvvixt the ſoul & Spirit, the joynts, & the marrovv; Even the *Eternal fountain* of pur living Water of lyf, in vvhich the clenſing, preſerving, & healing vertu vvas, is, & for ever shalbe found, to, & in al ſuch, as in the faith & patiens of God, vvait for the deſcending of the Angel of the Covenant, vvhich moveth therin; And to know the *Holy Profet* raiſed in them vvhom al ouht to hear, vvhich al vvho refus to hear cut themſelvs off from being of the tru Iſraël of God; And to fynd the *pur incorruptibel treſur* as hid in the field in them, vvhich nether moth nor ruſt can corrupt, nor theevs break throuh to ſteal; The grain of Muſtard-ſeed even the pur ſeed of the Kingdom of God, ſovvn, & grovving up in them, bringing forth the Peaſabel, Holy, & pleſant fruits of Ryteoſnes, lov, joy, & pur peas in them & throuh them, in ſom thirty, in ſom ſixty, & in ſom an hundred fold; And the vertu of the pur leven in them, levening the vvhol lump, cauſing the whol man Body, ſoul & Spirit, in al manner of holy converſation, ſvveetly to ſmel & ſavor, & of the pur vviſdom, Ryteoſnes, Innocency, & holynes of Chriſt in & throuh them, & therby to becom as the Lyt of the World, & Salt of the Erth, even a ſweet Savor unto God, both in them that âr ſaved, & in them that perish; & to fynd *the loſt groat in them*, vvhich fileth the heart, & invvard parts, vvith living, & pur joy & rejoyſing; And to vvitnes *the birth of the lyf* vvhich is pur immortal & eternal in them, even *the chyld born* in them, *the Son given* unto them, *the Immanuel* (tovvit) God in them, & the government over al laid on his shoulders in them, as *King, Lavvgiver, Prieſt, Profet, & Savior, cauſing the ded to rys, the blynd to ſee, the lâm to walk*, even leap as a yong hart, *& the dumb* to ſpeak, & ſing forth aloud, the living

prayſes

pryaſes of the pur God in them, & in the midſt of the Church of the firſt born in God, throuh them; And to becom crucifyed, & ded with Chriſt, to the World, the carnal mynd, vvith the affections, & luſts therof; & to be *riſen & aſcended* vvith Chriſt, out of the *ſepulker*, out of the *Erth*, & al *viſibl things*, out of *days, tyms & Sabbaths*, up to God the *Eternal Reſt, Sabbath*, & fountain of pur lyt, reſt, & peas vvher mortality is ſvvallowed up of lyf, & al rùl, Authority & Power, riſen & ſtanding in the faln Spirit, Wiſdom & Power, put down, & utterly deſtroyed; And to partak of, poſſes & injoy the *moſt excelent Glory* in their inward parts, and ſpeak the pur *Languag*; And be *Baptyzed* with the *ôn Baptiſm*, which ſaveth from a vain converſation, the *pur living VVater* of lyf, which ſprinkleth from an evil Conſciens; And the *glorios coming of the Father & Son* in them, to ſup with them, and they with them, *feeding dayly ôn the pur living bred of lyf, & drinking the new VVyn of the Kingdom of God*, which refresheth, & norisheth the lyf which is holy harmles undeſyled, pur & immortal of God in them; And to *feel the preſens of the great Sepherd the Bishop of the Soul* in them, dayly taking tender câr of them, leading them in, and out in al their ways, cauſing them to feed and ly down in the *green, fresh, pleaſant & ſoul refreshing Paſtur in them, & the holy Anoynting, even the eternal Spirit of truth dayly teaching*, and leading them into al truth, which ſercheth al things, even the deep things of God, ſo that they need not that any man ſhould teach them, but as the ſâm anoynting in them teacheth them: And to feel the operation of the *ôn pur faith*, which purifyeth and clenſeth the heart, and keepeth it clean: The *ſound Doctrin, pur fellowship, breaking of bred & Prayer, which is not outward meat & drink, neither ſtands in outward Obſervations, Carnal Ordinanſes, Declarations, & Diſpenſations*, but in the pur Power of the lyf which is endles & immortal, filing the heart & inward parts with tru *Pur, Spiritual, & everlaſting Lov, Ioy, Reſt & Peas* in them, manifeſting it ſelf dayly throuh them, in the exercys of the pur wiſdom Ryteoſnes and Holynes of God, in al manner of Holy Converſation, even the pur fellowship which is in the Father and in the Son in them: And to knovv the *Father & the Son* to be ôn in them, and to eat of the *hiden Manna*, the *tree of lyf* in the midſt of the Paradys of God, & hav Povver over the Nations (to wit that Spirit & Povver in which the nations ſtand & by vvhich they ar acted) in them, & to be cloathed vvith the *pur whyt Rayment*, & becom as *Pillars* in the *Tempel of God*, & to ſit dovvn vvith the *Father & Chriſt, in the Thrôn* of pur lyf, Povver, and Dominion

over

over al that which is at enmity against God in them, entring in by the gât or door (to wit Christ the lyt in them) the way into the *Holy City* the *new Ierusalem*, which is in mesur com, & coming down from God out of heven in them, in which, the Lord God Almyty, & the Lamb is the lyt, lyf & glory for ever môr, even he who is the sam as in the begining the first and the last, the begining & the end of al the works of God, who was, is, & for ever môr abyds neer at hand, even in the heart & in the mouth, whom truly, to know, obey, and constantly to follow, is eternal lyf, pur lov, rest, and peas for ever mor, in vvhom al *Carnal, & outward Typs, Figurs, Shadows, Ordinanses, VVars, Kingdoms, Citys, Tempels, Priesthoods, al Divisions of the Earth, Erthly Injoyments, & Possessions, Gatherings, Fellowships, Intercessions, Teachings, Declarations, Dispensations & Baptisms, both of the Profets & Iohn.* With Christ his Mirakels, Preaching, Parabels & last supper ar fulfiled, & ended (of vvhich the brith lyf, appearans, & sufferings of Jesus Christ that Lamb of God, vvho vvitnesed a good confession befor Pontius Pylat, and vvas betrayed denyed, and rejected by the Ievvs, vvhom they vvith cruel hands murdred & slevv on a cros vvithout the gâts of Ierusalem, vvith his Resurrection, & Ascension, & Appearans, on & in the Apostels vvaiting at Ieruſalem, vvas a Syn,) *In whom* I say, al things hav their end; Even al that vvhich vvas not in the begining vvith God, vvhich hath risen in, and throuh man, in the faln Spirit, povver, & vvisdom, even vvith the ordinanses & appointments of God ad ed becaus of sin & transgression, until the appearans, & coming of the *tru pur seed*, Christ, the Lord that Spirit, the tru heyr of al, vvho is God over al blesed for ever, must novv *Depart, Vanish, & flee away, & end for ever mor*, as into the *everlasting Covenant* Man Kynd is brouht.

The manifestation of Christ in his Peepl the end of al outward institutions

Obj. 1. *But som may say he speaketh against Government, & the Ordinanses & appointments of God in the Church.*

Answer. I answver *Nay*. And as concerning the exercys of povver & Dominion throuh men over others; this I say, *That al the Powers, and Dominions*, that ar, or hav been sins the entrans of transgression to this day, hav been raised & suffered to arys by God, *ether in mercy* or *judgment to them over whom* it hath bin exercysed, & that every soul ouht to be subject to the hyer power, which al who resist, resist the ordinans of God, what ever the *Instruments or Persons* be, throuh whom the power is administred, be they *Gentel or froward, wiked or godly*, and in cas they do abus the power commited unto them, turning the sword bakward,

The power to be obeyed what ever the instru-

sting

ments but let such tak heed how they abus the Power.

siting up such as work wikednes, making a prey of such as depart from Iniquity, yet ouht non to seek by outward fors in rebellions, & insurrections to oppos or resist them, but wherin for consciens sâk towards God any cannot obey their unjust, & unryteos laws and commands they ouht to be subject by *Patient suffering*, in the *fear*, & *wisdom of God*, bearing *their Testimony against the evil*, *so committing their souls into the hand of God, as unto A faithful Creator, & in so doing the spirit of glory resteth On such, & in du tym the Lord God of faithfulnes wil clear their Innocency* & caus it to shyn forth as the lyt, & his lust wrath, & vengeans to tâk hold on that spirit, & Power, by vvhich they hav bin mâd unjustly to suffer.

Thus the trù Christians did & stil do.

And as concerning the ordinanses & Appoyntments of God in the church, this I say, *that as God hath, so he stil doth sit & appoynt in the church, Profets, Apostels, Evangelists, Pastors, and teachers, with other helps in Goverment*, & altho they hav not now the sâm Nâms, yet appearing in the sam spirit, and Power, ar in truth & substans the sam, which shal continu in the church until that end be accomplished *in Mankynd* for which they ar Appoynted by God, to wit for the work of the Ministry, in gathering and *Perfecting the saints, the Edification of the Body of Christ, umil al com into the unity of the faith, & Knowledg of the Son of God, unto A perfect man, unto the mesur of the statur of the fulnes of Christ.*

It is the sâm spirit & not the sâm Nam, mâks the sam Ministry or ordinans of Christ.

But som may say shal man Kynd be brouht Or Redeemed into such A stât? Obj. II.

I answer Yea; And the ground or reason of my faith, & hôp heerin is, first becaus the Lord God of Lyf, Wisdom, Power, and faithfulnes, hath promised, and mâd a Covenant with his own seed in mankynd, and throuh his Servants the Holy Profets, declared that it shalbe so, *That the seed of the woman shal bruis the hed of the Serpent, & that al the familys of the Erth shalbe blesed in, & throuh it, & that into it, the gathering of the Teepl shalbe, & that it shal hav the heathen for its inheritans & the utmost parts of the Erth for its possession, & rul them with a rod of iron, & al its enemys becom its footstool. & that as a ston cut out of the mountain without hands, it should smyt the Imag (to wit the Powers of sin & darknes) in the feet therof, so that the Iron, Clay, Silver & Gold therof (to wit al the strength & Glory of the Power & Kingdom of Darknes from the foundation to the Top ston in that cursed building)* Answ.

The promis & Covenant of God in mân kynd the ground of al trù faith & hôp to which the Scriptures witnes.

shal be broken to pieces together, & becom as chaf, which the wynd carrieth away, & that the ston should becom a great mountain, & fil the whol Erth: And the Dominion of sin & transgression shal be finished & an end put therunto, & everlasting Ryteosnes be raised up & stablished in Man Kynd, & they in it, & that as in Adam al dyed so in Christ (the seed) al shalbe mad alyv, & as sin hath reined unto Deth so Grâs shal Rein throuh Ryteosnes, (the seed) unto everlasting lyf, & John in the Spirit of Profesy heard him that sat on the Thron say, Behold I mak al things new. & saw the new Hevens, & the new Erth, wherin ryteosnes dweleth, & the Holy City, the new Jerusalem, into which nothing that defyleth or worketh abomination can enter, or that maketh a ly, but they who ar written in the Lambs Book of Lyf, wherby was for shewn. The restoration of the seed, Christ in mâl, and femâl, & of them in it, to that pur Dominion, & Glory which he had with the Father, in Mankynd. & Man-kynd in him, befor the foundation of the World, (which lyeth in wikednes) began.

The promis fulfild in the hed & many members, a strong ground of Hop.

II. *Secondly he hath alredy in mesur mâd thos promises, & Covenant good, & performed it, to, & in som, to wit in Christ Jesus that Lamb of God, who was the first begoten from the Ded, the Hed of the Body the Church, in whom the Eternal Word of Lyf, the Seed of God (slain from the foundation of the World (which lyeth in wikednes) was brouht forth in its Holy, Pur, & perfect Estat of innocency, in whom the old Serpent, the Divel, the Tempter found no Plas, who pased the tym of his sojourning heer on Erth in that mortal body, in the pur fear, lyt, lyf, Wisdom, & Power of God his Father, faithfully finishing the work, given him by the Father to do, & in the sam Eternal pur Spirit offered up himself again unto God, & without spot returned into the Bosom of the Eternal Father & fountain of lyf from whens he câm, & proceeded: As also dyvers of the Saints, and Holy Men of God, by and throuh a participation of the Sam Eternal, pur fulnes of God, which dwelt in him, wer turned from the darknes to the lyt, from the Power of Sathan to the Power of God, and witnesed Salvation from sin, and had learned to deny*

al

al ungodlynes, & worldly lufts, and to liv ſoberly, Ryteouſly & holyly in this preſent World, & wer clenſed from al filthines of flesh, and Spirit, and had overcom the wiked ón, & wer mâd free from ſin, & becom the Servants of Ryteouſnes riſen with Chriſt ſiting together in hevenly plaſes in Chriſt Jeſus, and wer com to the new Jeruſalem, to Mount Syon, the city of the living God, to the innumerabel Company of Angels, the general Aſſembly, & Church of the firſt born, to God the Judg of al, and to the Spirits of juſt men mâd perfect (in them.)

III. *Thirdly, Becaus the ſâm Eternal Power which hath acomplished it in the hed & Som of the members, is abel to acomplish the ſam in every member, according to it's plâs, throuhout the whol body, being abel to ſav to the uttermoſt al that com to God in him, who is abel to work, ſo as non shal hinder, for Heven, and Erth shal pas, and now is paſing away, but not ón Jot or tittel of al that he hath ſpoken or promiſed, shal fal to the ground unfulfiled.*

The Power of God ſufficient to perfect the Saints.

IIII. *Fourthly, The Day is now com, in which an end to the World which lyeth in wikednes shal be put, & the Kingdom of darknes, ſin, and tranſgreſſion finished, and the pur, and everlaſting Ryteouſnes of God (to wit Chriſt in mâl, and femâl, be mâd manifeſt in and throuh mankynd, and mankynd in it, reconcyled to God and to ón another) in the ever laſting Covenant of lyf, never mor to be forgoten, in which the whol creation shal hav deliverans from the bondag of corruption into the glorios liberty of the Sons of God.*

The And as concerning al Rûl, Dominion, Authority & Power whatſoever that hath bin, or shâlbe exercyſed in, & throuh man, over others, with al the Ordinanſes, Appointments of God in the Church, *The ground of the Rys, Manifeſtation, Adminiſtration, & Continuans of them al, was, & is mans tranſgreſſion* in ſining & departing from the Lord, the lyt, Spirit, & power of God in the inward parts.

ſron a of al outward Rul & Ordinanſes in Church & ſtat, declared.

And mans *Reſtoration, & redemtion* from ſin, & tranſgreſſion & returning again unto the Lord, in obediens to the lyt, Spirit, and power of God in the inward parts, puteth an end unto them al.

The moſt universal gathering, & greatest glory to be after the Apoſtacy.

But according as it was fôrſeen, & fôrtold by the Spirit of Chriſt in the Holy Apoſtels *a faling away, & Apoſtacy from the tru Chriſtian faith & lyf should com, & that the moſt ſpreding manifeſtation of the moſt Excelent glory, & day of the Lord, & the moſt univerſal gathering into him was not to com except*

ther cam' first a faling away & the Man of sin revealed, and Holy Paul in his Advys to the over seers of the flok told them, that after his departur greevos wolvs would enter in amongst them, not sparing the flok, & that from among themselvs should men arys speaking pervers things to draw Discypels after them, & further said that the Mistery of Iniquity did then already begin to work, & John in his Epistel advyseth them to whom he wrot, to try the Spirits, & not to beleev every Spirit, becaus many fals Profets wer then gon out into the World, *saying that every Spirit that confesseth not that Iesus Christ is com into the flesh is not of God, & that was the Spirit of Antichrist of which they had heard that it should com, & said then, that it was already com into the VVorld, & that they went out from Among themselvs.*

The Pôp confesseth that the Christ cam in that ôn body of flesh.

And so it was, that the seed of the Serpent having found Plâs in som, beguyling them, as of old he did Eva, drawing their mynds from the *simplicity* of the Spirit of Christ in them, leading them out into the World, Inclyning their hearts after outward & visibel things, it ceased not working even in a mystery of iniquity, covered over with outward shews, & pretenses of Christianity, & Holynes, even in the *Elders teachers & leaders of the flok*, til at length, from, & throuh them, that cursed seed spred it self, as evil leven throuhout the whôl lump, & becâm a Man of sin opposing, and exalting himself abov the pûr seed of God in Man-kynd siting ther as God in the Tempel of God. *And from this* cursed root of biternes hath sprang an evil tree, whos Branches hav over spred al Christendom bringing forth the evil fruits of *Covetosnes, Pryd, Oppreßion, Cruelty, Idolatry, VVars, Divisions, Persecution, & sheding the Bloud of the Innocent, Murdering the harmles Saints of Iesus, by many, Cruel, Antichristian, Vnmercyful, & Inhuman, Torturings, Rackings, & Deths by Hanging & Burning*, with dyvers other, open, & secret ways of Cruelty & Murder, under a cursed, & fals pretens of their being Heritics, and lykwys the Apostel Peter (whos Successor the Pôp of Rôm falsly pretends to be) saw this also taking root in the Elders, & teachers, that even a Spirit of *Covetosnes, Pryd, & Lordlynes* was taking root in them, & therfor exhorted & warned them in his Epistel, saying thus, the Elders which âr amongst you I exhort, who am also an Elder, & a vvitnes of the sufferings of Christ, & a partaker of the Glory that shalbe revealed, feed the flok of God which is amongst you taking the oversyt therof, not by constraint but wilingly, not for filthy Luker but of a redy mynd, not as Lords over Gods heritag' but as good exampels to the flok.

Lording & preaching for filthy Luker of as great antiquity as any other part of Popish faith, or a practis.

In

In this Spirit ſprang up al thôs invented *Nams*, *Orders*, *Garbs & Manners of habits of the Pôps*, *Cardinals*, *Fryars*, *Monks*, *Capuchins*, *Nuns &c.* And the voluntary humility, & pretended vows of poverty, & chaſtity, and ſeperation from the World & imitated devotion, Worshiping of Angels, intruding into things which they hav not ſeen, & the Doctrin of Devils, ſpeking lys in Hipocriſy of a Purgatory to purg' Peepl from ſin after they ar Ded, forbiding Meats and Marriages, which God had ordained in his own fear, & Wiſdom to be enjoyed without reſpect ether to *Tym or Perſons*, injoyning the Obſervation *of Days*, *Tyms*, *Months*, *& Years*, impoſing their own corrupt Inventions & Traditions upon the Peepl for Doctrin, and from this Root ſprang *the faith of Devils*, *in an Imaginary God without them*, and at a diſtans from them, abov the skys, comprehended in *three Perſons*, and of a Reſurrection *of their Carkaſes* with the Carkaſes of al others that hav bin ſins man was created, & an Imaginary expectation *of Chriſt* to com in *the ſâm body of flesh* in which he ſuffered Deth without the gâts of Jeruſalem, out of the *viſibel hevens*, upon the *material Clouds* to Judgment, & of a *heven* to be injoyed after they ar Ded *above the skys*, and an Imaginary hel or plâs of torment for the wiked after they are Ded, with *material fyr & brimſton*, of al which they cannot giv ether themſelvs or others *a Rational Account*, & from this Root ſprang the tabel of Devils, (to wit) eating, & drinking to exces & Ryot, to the raiſing, & norishing of that Spirit in man which is enmity againſt God, & leads in to al the *ways of Deceit*, *Covetoſnes*, *Pryd*, *luſt*, *Cruelty*, *& unryteoſnes*, *which ar the Spirits of Devils* in al manner of the curſed fruits of the works of ſin, & darknes throuhout Chriſtendom, among al ſorts *Hy & Low*, *Rich & Poor*, *Rulers*, *VVariors*, *Teachers*, *& Peepl*, which curſed ſeed, & evil leven took plâs, & Rooting in many in the Apoſtels days, and they ſeeing, & feeling the working therof, did according to the wiſdom of the Spirit of Chriſt in them wryt concerning the ſâm, to the end that ſuch as wer wavering myt be eſtablished in truth, that ſuch as wer gon aſtray myt be brouht bak, and that ſuch as did wilfuly perſiſt in ways of Apoſtacy myt be left without excus; & that a reſtimony myt be left upon record unto ſucceeding ages, to ſtay, & comfort ſuch as ſhould ſuffer for truths ſâk at the hands of thos that were faln under the Spirit of Apoſtacy, and that at the appearans of Chriſt in his Peepl (now mâd manifeſt) in the brytnes of his coming, to Reveal, Conſum & Deſtroy the Man of ſin.

The faith of Devils.

the tabel of Devils.

the Fellowship of Devils what.

The recorded Testimony of the Profets, Christ, & the Apostels, migt be prodused as A trù Witnes, or Testimony against the spirit of Apostacy, warning thos to whom they wrot, *Not to be beguyled of their Reward, or Spoyled by vain Philosofy, voluntary, humility, Or worshiping of Angels*; for al performanses what soever which are don *Only in the wil of Man, or Imitation of others*, ar nether acceptabel to God, nor truly profitabel to man; Which *worsbip of Angels*, is, the Creaturs being exalted *in its self*, becaus of the Operation of the *Power Or gift of God* in & throuh it, or to lift up, Or exalt Others becaus of the Eminent operation of the *Power, Or gift of God* in, & throuh them; The Operation of which Power, Or gift of God, is *an Angel of God in Mál, & femál*; which things wer taking Root Amongst them, the strong despysing the weak, & the weak judging the strong, Others making partys, lifting up of Instruments, ón abov, & against another, som saying they wer for Paul, Others for Apollo, Others for Cephas, Others boasting in others lyns, of things mád up to their hands, intruding into things which they had not seen, wher as the Apostels said. *That which they declared was that which they had seen, tasted, & handled of the word of lyf.* And the grás of God had tauht them, (not in shew, or desaitful, & hypocritical profession) but in truth of Practis to deny al ungodlynes and vvorldly lusts and to liv soberly, & Ryteosly in this present vvorld, vvhich vvas and is the tru Purgatory vvhich they held, even the Bloud, the Pur spirit of Christ in them, vvhich purged & clensed them from al filthynes of flesh, and spirit *whyl they wer living in the Body*, wherby they vver presented in Body soul, & spirit blamles, & with out spot befor God, & befor his thron: Affirming that ther is nether vvork, Knowledg, Or vvisdom *in the grav*, & that as every tree fals so it lys, & as Deth leavs so Judgment fynds al, and as concerning *meats, and drinks, observation of Days, tyms & Marriages* the Apostels advysed, not to Judg ón another in thos things, and that the strong should bear with the weak & not to pleas them selvs, but when he wrot to such as had seen beyond thos things & wer Apostatysing and faling bak again into thos begerly Ruliments, he reproved them sharply, saying that the Kingdom of God was not *meats*, and *drinks*, and that both the *Belly*, and *meats*, was for destruction; demanding of them, who had bewitched them, and whether (having run wel, and begun in the Spirit) they thouht to be mâd Perfet in the flesh, teling them that he was fraid of them, least he had bestowed his labor in vain on them, becaus they observed

The worshiping of Angels what.

The tru Purgatory is the clensing vertu of the bloud or lyf of Christ.

ved days, tyms, and ſabbaths and ther wer ſuch amongſt them as wer Erred from the faith, and had mád ſhip wrak of a good conſciens, deceived, and deceiving others in doctrin, and practis, and for dishoneſt gain gon in the way of Balaam for giſts, and rewards.

And they affirmed, that the *Body, Spirit, Hôp, Lord, Faith, Baptiſm, God, and father of al, is but ón*, vvhos *is in, throuh and over* al; Whos eternal pur fulnes dvvelt bodyly in Chriſt, of vvhos fulnes of pur lyt and lyf al vvho receiv and vvalk in, becom Children, and heyrs of God in, and vvith him vvhich is the faith of the ſon of God, by vvhich the *luſt* livs, in *Mál*, and *femál*, the ón *Baptiſm* vvhich ſaveth, vvhich is *not the washing away the out ward filth of the flesh, but the anſwer of a good conſciens, by the Reſurrection of Chriſt, the Lord that ſpirit from the ded in mál, and femál*, vvhich al vvho hav the Son; hav the Father alſo, dvveling and Walking in them, as ſaith the ſcripturs of truth, and Chriſt ſaid that he vvas the *Reſurrection & the lyf*, & al vvho did, do, or shal liv & beleev in him, do, and shal liv, thô they vver Ded: Such becom Children of the reſurrection, throuh the participation of the ſâm *Pur, Divyn Natur, Lyt, Lyf, & fulnes of God*, vvhich dvvelt in, & vvas mâd manifeſt throuh Chriſt Jeſus, vvherby the Saints then, & novv, vvitnesed themſelvs to be, not only crucifyed and ded vvith Chriſt unto the World, vvith the inordinat affections, & luſts therof, but alſo to be quikened and riſen vvith him, ſiting together in hevenly plales in Chriſt.

The *Reſurrection, Redemtion & Salvation* is of Chriſt the Seed of God in Man-kynd, vvhich in Man, *as unto Man*, becâm as captivated, ſlain, & in bondag throuh the entrans, & prevailing of ſin, & transgreſſion, vvherby he becâm the Lamb ſlayn from the foundation of the World (vvhich lyeth in vvikednes) in Man-kynd. The bâr *laying down of the body* (vvhich is called Deth) is not the effect or revvard of ſin, the laying dovvn of the body had bin, thô Man had never fáln in to ſin, and transgreſſion, vvhich vvould not hav bin, nether shal be to ſuch as âr truly Redeemed, ether curſed or any ground of fear or terror, but in the vvil of the Lord Rather deſyrabel, as a Bed of Reſt in its plâs, & ſeaſon, is as truly vvelcom, and deſyrabel, as ether food, or the morning, or any part of the day; to him that is in the vvork of God.

The laying down, the outward body no Curs.

That Deth, and Curs vvhich vvas, and is the *Reward of ſin & transgreſſion*, entred into Mankynd, in the *ſâm day, & inſtant of tym*, that ſin entred, acording to the Word of the Lord to, and in them, after vvhich Adam lived ſeveral hundreds of Years in the body, yet this I

That Deth which is the reward of ſin what.

ſay

say; That the shortnes, and uncomfortabel being of the lyf in the Body is the Effect of Sin. Christ Said to the father of al that thou hast given me I have loſt Nón, & that it was the wil of the Father, that he should raiſs it up again at the laſt day, he ſpak not of Carkaſes Or Perſons, But of the *Pur glory, & Dominion of his own lyf*, which in man (as unto man) throuh the Entrans of trangreſſion, becam as ſlain, captivated, and in bondag; yet in it ſelf loſt nothing, but retaind, & ſtil retains its Purity, & Dominion in and over Mankynd, throuh al Ages, & for ever abyds the ſam, for Chriſt, the ſàm Eternal lyt, lyf, wiſdom, & Povver of God, which in Mankynd befor transgreſſion, rendred him to be the Imag of God, and ſat him in tru Fur honor & Dominion over the works of his hands, becam in Man kynd after the Entrans of ſin A Reprover, & judg in them, ſo that the *lyf, & Power of God in them*, was the *ſàm* in its Purity & undefyled, not conſenting to the evil, only differing in the working, & manifeſtation of its ſelf in Man-kynd, and the laſt day is novv com in vvhich *Chriſt the Lyt, Lyf, VViſdom, Power, & ſeed of God*, shal be Raiſed up again *in Man kynd*, & man-kynd *in it*, to the *Sám Pur Dominion, and glory*, which he had with the Father, and Man-kynd in him, befor the vvorld (vvhich lyeth in wikednes) began, And as concerning Eternal Judgment, it is commited by the father to the Son, to wit Chriſt, the *Lyt, VViſdom, and Power of God*, the faithful & tru witnes of God, in Màl, and femal, vvhich vvas vvith the farher befor his works of Old, which Eternal judgment, hath bin faithfuly Executed, in, On, & throuh al ages, & generations, in, & on the general, and in, and on every Particular ſoul of Man-kynd that hath don evil, vvhich shal continu to be Executed by him, til al his Enemys becom his footſtool; and that Sàm Eternal Judgment, vvhich is in Chriſt, the *Lyt, the faithful & tru witnes of God in Màl & Femàl*, shal ſtand for ever in Pur Dominion over the hed, & ſeed of the ſerpent, vvhich is the tranſgresing Power in Man-kynd.

The lyt always the ſam in its ſelf, but as to man the diſpenſation changeth as he changeth.

And as concerning heven, ſit is that pur ſtât of eternal *Lyf, Lov, Dominion, & glory*; which is the Imag of God in which Man kynd was plaſed befor trans greſion, & into which *Man kynd*, (by & throuh a participation of thar pur Divyn Natur, & fulnes of God, wich dwelt bodyly in Chriſt Jeſus) coms to be again Redeemed, & *Reſtored*, which al who truly enjoy, & partak of, do enter in *by Chriſt the lyt, lyf, way & eternal door*, & ar *ſaved, redeemed, riſen & ſtanding up from the ded* receiving Eternal lyf in him, ſiting in hevenly plaſes in Chriſt.

Heven what.

And

And hel is no other but that *Deth, Curs, wo, Misery and Tribulation*, which entreth, and tàks hold on body, ſoul, and Spirit, throuh tranſgreſſion, but that Deth, and hel which John in the Spirit of Propheſy wrot of, and ſaw as caſt in to the lâk of fyr, is no other then *that curſed Spirit, Power & Dominion* of the darknes of this World, which throuh the faling away & Apoſtacy of the Gentils or Romans arôs, and hath bin for ages, and generations excercyſed over the ſeveral Nations, Kindreds, Tongu's, and Languages throuhout Chriſtendom, in the Dragon's, Beaſt's, and fals Profets Spirit and Povver, vvho under fals pretenſes of protecting, governing, and teaching the peepel, in *ſafty, Peas, Ryteoſnes, & Holynes*, hav bin a *Hel* of cruelty, Oppreſſion, unryteoſnes, and deceit unto, and over them, as ſo many ſorts of *incarnat Devils* in their *Military, Civil, & Eccleſiaſtical Powers* (ſo caled) ryding on the Nations, Robing, Spoyling and plundering the peepel of their Eſtats, treſurs, and fruits of their Labors, at their own curſed wils, and pleſurs to uphold, and maintain them in pryd, deceit, eas, fulnes, and oppreſſion over the peepel, cauſing alſo their Bloud as a continued Iſſu to run forth to fulfil their curſed vvils and pleſurs, as alſo the Dear *Innocent Saints, Martyrs, & faithful witneſes of Ieſus*, vvho throuh ages, and generations paſt unto this day hav born their Teſtimony againſt their vviked vvays and practiſes; Which Spirit, and povver muſt novv be caſt into the *Lâk of Eternal Perdition, & Deſtruction*, and ſuffer the vengeans of Eternal fyr, and be limited and chained dovvn in the Bottomles, Pit *in every particular* out of vvhich it aros, and the ſmok of the torments herof to aſcend up for ever mor, vvhich is the *ſecond Deth*, even the Hel of Hel.

Furthermir the Apoſtel told them to whom he wrot, that they could not be partakers of the Tabel of the Lord, & the Tabel of Devils, reproving that diſorder & exces with was amongſt them in eating and drinking, for which caus many becam weak, and ſik, and fala aſleep, for the Tabel of the Lord (towit the varios Kynds & ſtors of proviſions which the Eternal Power, the Father of the houſhold doth dayly produs, & giv freely forth, to feed and ſuſtain Man-kynd, and every Cretur) becoms a trap, a ſnar a gin, & a Curs, even a Tabel of Devils unto, & in ſuch as eat, & drink therof in exces, to the ſatisfaction of the carnal mynd, & the

The Tabel of the Lord what & how it becoms a curs

inordinat

inordinat desyrs of the flesh. And as concerning the fellowship, & conversation of Devils, it was springing up amongst them, and therfor the Apostel exhorted them to whom he wrot to hav no fellowship with the unfruitful works, and workers of darknes, saying that it was even a sham to speak of thos things which wer don of them in secret, but al things reprovabel (said he) ar mad manifest by the Lyt.

Which cursed Spirit of Apostacy having thus taken plas, & Rooting in, & amongst them in the Apostels days, hath grown, and spred it self in, and over al Christendom, which hath rendred Christendom (*in their Military, Civil, & Ecclesiastical Powers*) to be the *Thron, & Seat of Iniquity, of Belzebub*, the *Man of sin, a habitation of Devils*, the *hold of every Foul & Nosom Spirit, a Cag of every unclean & hatful Bird*, which must now Receiv the *Reward of Devils*, even Destruction, and perdition from the presens of the Lord & from the glory of his pur power who is now risen in his holy Tempel to shak terribly the *Hevens & the Erth*, not only in Christendom, but in al nations, that so what is shaken may be removed, and that which cannot be shaken may remain, and shyn forth in its pur, natural, and proper glory, and Beauty, & al the works of God becom as a wel formed harp with every string wound up to its du, & proper pitch, on which the Lord God may forever Delyt to mak sweet Melody unto himself, & they in him forevermor.

So that this Spirit of Apostacy, & faling away from the tru christian faith, & lyf took plas, & rooting, first in the Elders, & teachers of the flok, which cursed seed grew, & spred it self in, and throuh them, over al Christendom, the whol being ons comprehended in the Church of Rom, & subjected under that fals hed, universal, Bishop or Pop (so caled) and took hold and brouht forth its cursed fruits *among al Nations, Kindreds, Tongu's, & Peepel*, of every Ranks, degree & order from the *Hyest* to the *Lowest*, & hath had its *Rooting, Growth, & Fulnes*, even in a most abominabel mistery of Iniquity Corrupting the vvhol Body of Christendom so that in sted of being a pur chast virgin, fit to be marryed to the Lamb, and becom his faithful Spous, she becam *a defyled strumpet*, & even in her beginning bruised the *Brests of her virginity*, by hakening to, and obeying the voys of the old Serpent, *that adulteros Spirit in her*, & so becam a *harlot*, and grevv to be the Mother of harlots and abominations of the Erth, vvith vvhom the *Emperors, Kings, Prinses, & Rulers, & Peepel* of al Ranks, and Degrees.

Mal

Mal, & Femal hav comited *Spiritual fornication*, and bin mâd drunk vvith the cup of her Abominations, and she hath sit as *A queen* upon many *waters*, vvhich ar *Peepels, Kindreds, Tongu's, & Nations*, being mâd drunk vvith the Bloud *of the Profets, Saints, & Martyrs of Iesus*, even in her skirts is found the Bloud of al that hav bin slayn upon the fâs of the Erth.

Thus this cursed Seed of the Serpent having taken plâs and Rooting did gradualy grow, and spred its self dayly: and as it grew, spred, and prevayled, so the tru pur *Seed of God*, towit, the *Seed* Christ in *Mâl & Femâl*, was oppresed, kept under & brouht into Bondag, & as the cursed fruits of the *Seed of the Serpent* appeared, & wer brouht forth, so the blessed fruits of the tru *pur Seed of God*, the truly *Nobel plant of Gods Renown in mâl & Femâl* withered, & decayed, and that pur fresh appearans of the truly excelent Glory which was (in mesur) as a dew from the Lord God of heven upon the *Church of the Romans*, did by degrees, depart, and utterly wither away, throuhout Christendom.

So that wher as in her virginity, the Elders & teachers wer tender, & cârful over the flok of God, to whom the cârthereof was comited, not by constraint but wilingly, not for filthy Luker but of a redy mynd not as Lords over Gods heritag, but as Holy & good exampels to the flok, freely communicating their Spiritual things, & partaking in lov of the Peepels carnal things, who having food, & rayment had learned therwith to be content, yea Holy Paul wrouht with his hands, that so the Gospel myt not be Burdensom or chargabel to the Peepel.

The Apostacy first entring the fals teachers (thoons trû having freely receved) from them overspred the body.

But that covetos Spirit (vvhich is the root of al evil) being thus crept in, and having taken plâs in som, ther soon appeared such amongst them who wer not wiling to communicat freely of what they had freely received of God, but throuh covetos practises, souht to mâk a gain of the flok, going in the vvay of Balaam for gifts, and revvards, having *Mens Persons* in admiration becaus *of Advantag* imbrasing this present World, loving to hav the prehemioens, and so being faln under the Spirit of deceit in themselvs, grevv dayly vvors, and becam deceivers of others, & by good vvords, and fair speeches deceived the hearts of the simpel, causing many others to bovv, and submit to their covetos ends, and to follovv their vviked, and pernitios vvays, by reason of vvhom the vvay of truth vvas evil spoken of, vvhich cursed Spirit taking hold of the flok also, many appeared vvho vvould not

endur ſoūnd **Doctrin**, but after their own luſts gat to them ſelvs heaps of fals Teachers, turning away their ears from truth unto fabels; And ſo it cam to pas by degrees, that ſuch as refuſed to anſwer their covetos deſyrs, and to put into their months, they prepared war againſt them counting them enemys to the miniſtry of Chriſt, & to be againſt the propagation of the goſpel, & ſuch as bor Teſtimony againſt, & refuſed to follow their Pernicios ways & Practiſes, wer counted Erronious, & Enemys to the church, & good order, & ſo truth, & the followers therof, got the Nams of *Error*, & *hereſy*, *Nonconformiſts*, & *diſorderly Perſons*; And *Deecit* & *Error*, & the Practiſers therof aſſumed to themſelvs the nams of *holy church*, tru *Chriſtians*, & *miniſters of Chriſt*, & in their own faln wiſdoms ſet up On amongſt them, as chief *Father Overſeer* or *univerſal Bishop*, vvhos ſucceſſors wer, & ſtil ar caled, Chriſt's *Vicars*, Peters *ſucceſſors*, *hed* of the church, and *Pops*, whos Perſonal ſeat is *ROM*, but his ſpiritual ſeat the *Peepels*, *Kindreds*, *Tongu's*, & *Nations*, who in the whol Body of them caled the *Clergy* throuhout Chriſtendom, ar the woman, that great City, that hath & yet Doth rul over the *Kings of the Erth*, & ſo proceeded to erect *Counſels*, and *Synods*, & in them to mak many unryteos and Antichriſtian *Laws*, & *Decrees*, which they cal *Spiritual*, *Holy*, & *Canonical Orders* of Holy Church, impoſing their own commands, & inventions upon the Peepel as the Commands of God, & Holy Church, aſſuming to themſelvs (in their faln Wiſdom) Power to *bynd & loos*, *to ſet up*, & *put down Powers & things*, both in heven & in Erth, & to retain, & remit the ſins of the Peepel in their own wils *for Mony*, & *Diſhoneſt gain*, & ſuch as refuſed conformity to their wiked *Orders*, *Carnal laws*, *Commands*, *Canons*, & *Devilish injunctions*, they caſt forth as *Heritics* ſuffering non to buy or ſel, but ſuch as would bow under their Spiritual wikedneſes, & receiv their Idolatros mark in their hands, or on their forheds, & thes their proud, Antichriſtian, *Iezabelish*, *Luciferian* practiſes hav reached al Chriſtendom, *mâl*, & *femâl*, from the loweſt to the hyeſt of you, & your predeceſſors in goverment, cauſing *Emperors*, *Kings*, *Prinſes* & *Potentats*, to bovv dovvn to the ſôls of her feet, depoſing, & diſpoſing of *Powers*, *Potentats*, *Crowns*, & *Kingdoms*, ar their ovvn vvils, and pleſurs therby falſly and blaſphemoſy pretending, to trampel upon the *Powers*, *Pomp*, & *Glory* of this World, whylſt themſelvs ar delyting, affecting, & living at eas in, the *ſenſual luſts*, *Pryd* & *Pleſurs therof* to the hyeſt degree.

And

And so they proceeded to set *Bounds, & limits to Congregations*, caling them *Parishes*, *erecting houses* with *steepels*, & *Croses* on them, & *Bels*, *Baptyzed* in them, falsly & ignorantly caling them *Churches*, appointing, *Arch* & inferior *Bishops*, *Priests*, *Curats*, with several other Kynds of *Hyrlings* over them appointing them great *Revenus*, *Stypends*, *& yearly Incoms*, *by Church lands*, *gleab lands*, *tyths*, *taxes*, *easter reckonings*, *offerings*, *sprinkling of Infants Churching of women*, *Marriages*, *Burials*, & *Prayers for the Ded*, *Dirges & Masses* for Redemption of souls out of Purgatory, *Confession of sins*, *Smouk-pennys*, *Indulgenses*, *Buls*, & *Pardons &c.* With many other Antichristian ways & inventions to mak, Marchandys of the Bodys, & souls of the Peepel throughout Christendom.

But when they found that their *own spirtual laws Canons, & helish church orders* wer not of fors enuf to keep al in subjection to their carnal orders and Inventions in Matters of Religion, & worship, and to answer their covetos; and greedy desyrs after *Mony*, *tyths*, and *larg yearly Incoms* they Addresed themselvs to the *Potentats*, *Kings*, *Prinses*, and *Rulers* of the Erth requyring their help, and Assistans, pretending that they therby would be servisabel to God, & holy church, furtherers of the propagation of the Gospel, good *Countenansers*, *Patrons*, & *Incoragers*, of the Ministers of Christ &c.

The clergys spiritual weapons of weakdnes fayling, they fly to the carnal weapons of the Magistrat.

Whom they met with in the twylyt of the evening of the Blak, & Dark nyt of Apostacy, as so many young men voyd of understanding, who by their good words, fayr speeches, & pretenses wer easily drawn to go after her, as Oxen to the slauhter, & fools to the corection of the stoks, making dyvers unreasonabel, Penal, Wiked, Antichristian & bloudy cruel laws, and statuts, with cursed *Inquisition courts*, to fors al to a conformity, to their *Antichristian*, *Idolatros Canons*, *Institutions*, *Inventions*, *Injunctions*, & *Cursed Practises*, in matters of Religion & church worship, which are Extant, and upon Record unto this day, for vvhich they Rewarded the Potentats, Kings, and Rulers of the Erth with the Nams of *Defenders of the faith, &c.* who also received dyvers of them into their counsels to sit, & negotiat vvith them, about the spiritual Affairs of holy church (falsly and blasphemosly so caled, pretending therby to bring al into unity, & uniformity to the tru Christian *Church*, *Faith*, & *Practis*, with which cam in the treading the holy city under foot, and the Prophecying of the witneses in Sak-cloth, and the flyt of the vvoman into the vvildernes, and so it cam to pas that if any did bear Testimony against their Apostat,

Antichriſtian wrays, and Practiſes, or Refuſed to be conformabel to their Invented *Laws*, *Commands*, and *Canons* in Matter of Religion, and worship they wer ſummoned to appear at their ſpiritual courts (ſo called) and if after three tyms ſummonings or appearans, they would not deny the truth, & conform to their church orders, and ſatisfy their covetos deſyros, they proceeded gradualy to *cenſur*, *Fyn*, *caſt out* or *Excommunicat* them as heritics, ordering that non should buy or ſel, eat or drink with them; turning them over to the worldly, or ſecular Powers of the Erth to deal with them acording to the cruel, Antichriſtian, unmanly, Inhuman & Bloudy *Laws* & *ſtatuts*, which in ſuch caſes they had (lyk bruit beaſts, not Men) mâd, & provyded to wit the *Emperors*, *Kings*, *Prinſes*, & *Rulers* throuhout Chriſtendom, who hav bin as cruel, Unnatural, beaſtly, & bloudy in the execution of them, on thouſands of Gods *Dear Innocent ôns*, as they wer blyndly zealos, & Beaſtly in making of them, ſpoyling many familys of their goods, cruely dealing with others in their perſons, by bonds, impriſonments, cruel rackings, torturings, & banishings, ſecretly, & openly Murdering, & kiling the innocent *Saints*, *Martyrs*, & *faithfull witneſes of Ieſus* by hanging, & burning, with dyvers other ways of open, & ſecret cruelty & murder, the cry of al which *cruelty*, *bloud* & *Murder of the Innocent*, hath pierſed the *hevens*, & entred into the *ears of the Lord God Omnipotent*, who is now riſen in his *holy plas*, & cauſing the vengeans of *his Tempel* to tak hold of al his, & his *dear*, *oppreſed*, *cruely* tortured & murdered Innocent peepels, Unnatural, bloudy and cruel adverſarys, and to aveng al the oppreſſions, crueltys, and Innocent bloud, of his harmles lambs and Saints, on them that dwel upon the Erth fro the leaſt to the greateſt of them, even upon this preſent age and generation.

And heer it may be noted how this old Serpent, which goeth upon its belly, hath (throuh ages, & generations in thos cald Prieſts, Levits, ſpiritual men, and the Clergy) conformed, and transformed it ſelf, unto any thing, and into any form and lyknes (except the lyf, and Povver of godlynes, in to which it can never com) provyded they myt hav the nations, and Rulers of the Erth, as beaſts, and aſſes for them to ryd on and their treſurs, and fruits of their labors to be at their command, to feed, & pamper their bellys.

The World is the

Who, the Spirit of truth in & throuh the Holy Men of God, Profets, Chriſt & Apoſtels, ſaid wer grievos Wolvs, ſuch as mâd their bellys

bellys, their God, making again of the flok, exercyſed in covetos practiſes, going in long Robs, loving to be cald of men Maſter, and to hav the greetings in the market plas, & the uppermoſt Rooms at Feaſts, ſuch as did ſay, & not do, teaching for Doctrin the traditions of Men, Hipocryts, whyted wals, painted ſepulkers, ſuch as teach for hyr, and Devyn for mony, greedy dumb dogs, that cannot bark, loving every on his gain from his quarter, preparing war againſt ſuch as put not into their mouths, filthy Dreamers, that defyl the flesh, runnng greedily in the error of Balaam for gifts, & rewards, ſpots in their Feaſts of charity feeding themſelvs without fear, clouds without Water, carried about with Wynds, trees whos fruit withereth, twys Ded, and plucked up by the Roots, Raging wavs of the Sea foaming out their own shavn, wandering ſtars to whom the blaknes of darknes is reſerved for ever.

would fil & ſo ar its Miniſters the ſam they ever wer, & ſo may receiv the ſam names now from the ſam Spirit.

When Iſrael of old in the wildernes turned their Baks upon the God of their ſaluation, this ſpuit in Aaron, and thos confederat with him, complys with them, and maks A Calfs, and they ſaid thes be thy Gods ó Iſrael vvhich brouht thee out of the land of Egipt, and built an Altar to it, and yet proclaiming, and pretending to mak Aſcaſt to the Lord ſiting dovvn to feed, and pamper their bellys together, and ryſing up to play, and vvhen Iſrael in the laind of Canaan, revolted from the Lord to ſerv the Idol Gods of the heathen, this old Serpent in the Prieſts, & Levits, conforms ther unto, Exercyſing the ſeveral forms, & Manners of Idolatres worship, to the ſeveral ſorts of Ydols, and Images provyded they may nat fail of proviſion for their bellys when *Micah* gat à Reliv a *Teraphim*, *an Ephod*, *A graven*, *& Molten Imag* to erect an Idolatros way of worship in his own family, he wants not à Levit to excercys à worship ther unto, *provyded he may hav ten shekels by the year, A ſuit of apparel, & proviſion for his Belly*, and when *Jeroboam* mad *Calvs*, & ſit them up in *Dan*, & *Bethel*, he wanted not enuf to be *Prieſts* to exercijs a form of vvorship to them, *provyded they may not fail of proviſion for their bellys*, and vvhen *ydol Tempels*, & *Images* wer Erected, for the worship of *Baal*, if *Ahab*, and *Ieſabel* wil hav eight *hundred & fifty Prieſts* to exercys à vvorship therun to, they redyly *Conform*, *provyded they may dayly eat, & Drink at Ieſabels tabel*, & when *Iſrael* took up an Imagination of *A Queen of heven*, they want not enuf of thoſ cald *Prieſts*, *ſpiritual men*, & devyners to Exercys a worship

to

to her, provyded they may hav the Cáks, Meat, & Drink offerings which ar bak'd & offered to her, to feed, & pamper their bellys.)

And when the *spirit of Apostacy* took hold on the gentils *Or Romans*, turning their ears away from truth unto fabels; this old Serpentyn spirit provyded them heaps of fals teachers, provyded they may mák a gain of them, & get filthy luker by them, & exercys Lordship, & Dominion over their Persons estats, faith, & conscienss, whos Practis hath bin for ages, and generations Past, throuh the Apostacy to this day, to prepar war against such as put not into their mouths, & to spoyl the goods, whip, Banish, Tortur, Burn, and hang the Persons, of the Innocent, who in the spirit & Power of the Lord hav born testimony against their ways of Idolatry, deceit, covetos Practises, Proud, and Bloudthirsty spirits.

And when Henry the Eigth of that nam, so caled, King of England, mád a breach upon that cursed Idolatros sea of the Roman ecclesiastical Power, & threw of the Pops supremacy, they (in words and outward profession) cast it of also, & lyk unnatural children cal'd their Mother the Whor of Róm, swearing Allegians, & Supremacy to the King, & receiving their inductions into their Spiritualy wiked Plases, Orders, & Proffits from him, & his Substituts, teling their God in their Prayers, that in al Cases, & over al Persons, as wel Eccleseastical as temporal the King is supream hed, & Governor, he confirming them in their Church, & gleab lands, tyths, & yearly Stypends, & Revenus to feed, & pamper their Bellys.

And when Mary his next Successor cam into the Thron, & turned al as it wer bak again, then they fased quyt about, with the Dog to their own vomit submiting, & conforming to that which they had in word, profession & outward Tractis denyed, & cast of, viz. the Pops supremacy, persecuting, & burning such as Heritics, who for Consciens sak towards God could not conform therunto, She securing to them their yearly Incoms to feed, serv & pamper their God, which was their Bellys.

And when Elizabeth her next Successor aros, then they turned quyt about again, disgorging the vomit which befor they had re-eaten, swearing allegians & Supremacy unto her, teling their God in their Prayers, that shee, the Queen, was in al cases,

and

and over al persons as wel Ecclesiastical as Civil, supream hed & Governor, He securing, & confirming to them their provision for their Bellys. And when the Parliament which was in the Reyn of Charls the first of that Namsocaled King of England, mad a defensyv War against the said King.

The said Parliament making provision for their Bellys erecting a Commitee to provyd augmentations, & yearly Stypends som of 50 som of 100 pound, or mor, and laying 2 or 3 Parishes somtyms together, that they myt hav wher with to maintain them in pryd & ea, & pamper their Bellys, they in words, & outward Profession, and Practis, cast of not only the Top, & his Supremacy, but also submit to lay asyd the ûs of their Servû-book of Common Prayers, Organ Pyps, and other Music, Singing Men and Boys, Gowns, Flat-Caps, Surplises, & Tippets, and ras even their King also out of their Prayers, stiring up the Peepel to go forth to war against him, as to the help of the Lord against the myty.

And when Oliver Cromwel their Servant had grasped the military power in to his hands, & ther with wresteds the Tower of the three Nations out of the Parliaments hands, (who was as the littel Porn spoken of by Daniel the Profet) he provyding for their bellys, they in outward shew & practis, cast of not only Pop, & King but Parliament also, and own and addres themselvs to him, and his son, as their Lord Protector, Sereen Hy-nes, with dyvers other flattering, & Blasphemos Nâms, and Tytels; And when thos caled the long Parliament cam into their seats again, they fel in again with them, casting of their former Master, & Sereen Lord Protector.

And when Charls the II. Son of Charls the I. was by another Parliament cald in & restored to the Thrón, & Dominion of his Father, he provyding for their Bellys, they Readyly swear Allegians, & Supremacy to him, & get their on Surplises again & fal to reading their Book of Common Prayer, and bow, and cring to their Idolatros Altars, & sing & Pyp, & play on their Music in their worship, & if he wil hav them go bak again, and be reconcyled to their Mother, whom themselvs cal the whor of Rôm, they wil submit rather then to indanger their

Terſons, or loos their prouiſion for their Bellys.

Yet further this old Serpent if it fynd or ſee away to hav eas, & proviſion fo the Belly, by a free Contribution, hath and can appear as a Paſtor of a ſeperat or gathered Congregation, & in wo ds, and profeſſion declar againſt conformity to the World its ways, and worships, and impur communions.

Yet further ſeeing a way to go from plàs to plàs and have bak, and Belly freely provided for, it hath, & doth transform it ſelf as an Angel of lyt, or Miniſter of Ryteoſnes, appearing in the Aſſemblys of the Saints, and Children of the lyt, intruding into the Declaration of things which they hav not ſeen, felt, taſted, nor experienſed in themſelvs, talking of the Salvation of God, of Chriſt, of the lyt, Spirit, and Power of God in the inward parts, but by ſuch as truly dwel and walk in the lyt, lyf, wiſdom, and Power of God, ar al the ways and workings of that old Serpent in ſuch, ſeen, felt, diſcerned, and judged, who are the littel foxes that hurt the vyns with the tender grâps and their mouths (by the Power and Wiſdom of God) muſt, and shal be ſloped.

But in al ages (ſins the entrans of transgreſsion) ſuch as hav bin caled, & ſent forth by the Lord, appearing in the evident demonſtration of the pur Power, and ſpirit of God to declar his mynd, & wil unto Peepels, the ſpirit, and power of darknes in Rulers, Teachers, and peepel could never bear with ſuch, but hav mâd a prey of them, counting them as not worthy to hav a being, turners of the world upſyd down, Peſtilent fellows, blaſphemers ſuch as the land could not bear their words, ſuffering at their hands mok-ing, Scorn, Contemt, Deriſion, Bonds, Impriſonment, Banishment, Spoyling of goods, whiping, ſtoning, racking, Torturing, Crucifying, Hanging & burning.

And now the witneſes propheſying in sak-cloth being neer hand ended, & the ſpirit of lyf in meſur entred into the witneſes of God, & they ſtanding on their own feet appearing in the lyt, lyf, ſpirit, & powver of God to vvarn, and turn Peepel from the evil of their ways, from the darknes to the lyt, from the Power of Sathan to know, and obey the lyt, Chriſt that ſpirit, and power of God in them, the whol body of ſin & Deth in the general, and in ech particuler is moved heerat, & this cauſeth ſiknes to ſeiz on the hed, and pain, & hevynes to fil the heart, and is as Mortal, and Incurabel darts in the liver,

cauſing

cauſing the old Serpent, the ſpirit, and power of darknes in the whol body to plung as Leviathan in the ſea, who in meſur alredy hath, and dayly mor & mor ſhal, mak it to boyl as a pot of oyntment, this is as a flying rowl with the curs entering into the hous of the thief the adulterer, and the whor, cauſing the keepers therof to trembel, and the ſtrong men to bovv themſelvs, hed, & Tayl, Branch, & Root, in the houſhold of wikednes even al ſorts, hav a mouth open againſt ſuch as ar truly ſent of God about this work.

The *Potentats, Kings, Prinſes, & Rulers* of the darknes of this preſent world may ſay, if peepl be brouht to *Chriſt the lyt, lyf, ſpirit & Power of God in them, the gift of God, of whom the Scriptur ſaith, that he is given of God to be King, Ruler & Lawgiver to, & in his Peepel,* Then they wil com to Knovv the lavv of the ſpirit, & lyf in their invvard parts, vvhich ſets free from the law of ſin, and deth & to be fellow heyrs with Chriſt of that Kiugdom vvhich is pur, Eternal, & Immortal vvhich fadeth not away, and to Rein as Kings upon the Erth, ſiting vvith Chriſt on his thron, ſvvaying the ſcepter of Ryteoſnes over al his enemys in them, in that Dominion vvhich is living, & Eternal, clothed vvith that Rob vvhich is pur, & undefyled, crovvned vvith a Royal Dyadem, of pur, & perfect glory & beauty, unto ſnch our Crowns, Scepters, dignitys, Lavvs, and Rul vvil be rendred burthenſom, and uſles, unles it be as a ſcourg amongſt ſuch vvho ar mor bruitish then beaſts, ſo that our beſt, and ſafeſt vvay vvil be, to tak that vvholſom counſel, long ſins given by honeſt David, *that man after gods own heart*, to kis the Son, to bow, & be ſubject to Chriſt the *lyt, Vvijdom, & Power of God in our own hearts, & Inward Parts, that* ſo in this the day of the Kindling of his vvrath vve may not perish, with al the vvorkers of Iniquity, and to lay aſyd our *fading crowns, Robs, Scepters, & emty tytels* of vanishing honor, & to ſit even with his littel deſpyſed flok, to whom the *Everlaſting Kingdom* is bequethed by Chriſt the eternal *Father*, & *fountain of lyf, wiſdom & Eternal Power*, and vvayt to feel his pur povver in us vvho *is King of Kings, & Lord of Lords*, that ſo vve may com to hav an *Inheritans* vvith them that ar ſanctifyed *in that Kingdom which is never fading*, and to vvear that *Crown, and Rob*, vvhich is living, and pur, in that *Dominion, honor, and glory* vvhich Man can nether giv nortak away.

Thos cald the Clergy, the vvhol body of them, even al ſorts of teachers, in al forms to the hyeſt in nam, vvithout the povver, may ſay, if peepl be brouht to *Chriſt, the lyt & lyf in them, which hath Inlytened every on that cometh into the world, the giſt of God*, of vvhom the

ſcripturs ſay, that he is given of God to be *a witnes in Peepel*, even his *everlaſting covenant*, in the *heart*, *& inward parts*, of which al who partak com to know the Lord from the leaſt to the greateſt, ſuch *need not to teach ón another*, for the Lord, that ſpirit of truth in them, teacheth them, & leadeth them into al truth, the *holy Anoynting* which giveth the tru knovvledg of al things, as the Apoſtel ſaid, ſo that al who *abyd in it, & it in them*, need not any man to teach them but as the ſam *Anoynting* teacheth them, vvhich is the living fountain ſet open in the heart & inward parts, for al to com freely unto, vvithout mony, & vvithout prys.

Such vvil not, com to us and giv us of the fruits of their labor, tyths, or larg ſums of mony by the year, to hear us ſay our invented prayers, & to talk to them of that vvith vve our ſelvs rytly underſtand not, & ar out of the lyf, & Practis of, having that moſt ſuer word of Propheſy in themſelvs, vvhich is the moſt ſuer, and infallibel teacher, and ſo we may shut up our mashouſes, or shop doors, and ceas ringing our Bels, for our trads of dishoneſt gain vvil vvither àvvay, and com to nouht.

The great Generals, Commanders, & Officers in hoſtil, & military Affairs may ſay, If Peepel be brouht to *Chriſt*, the *Lyf*, *Lyt*, and *everlaſting Covenant* of God in them, of whom the Scripturs of truth ſay, he is given of God the Leader and Commander in Peepel, the Captain and Anthor of Eternal Salvation, whos Commands are not grievos, who leads, and Eſtablishes his Peepel in pleſant ways of Lyt, Lyf, Lov, Peas, & Ryteoſnes, whos banner and ſtandard, is lov, meeknes, truth, and Ryteoſnes. Then the enmity in Peepel ôn againſt another wil com to be deſtroyed, and they reconcyled to God, & ôn unto another, ſuch wil not com to liſt themſelvs under our ſtandards, or fyt under other bànners, & be at our Commands, to murder & deſtroy ôn another, to ſerv the luſts, pryd, & curſed, ambitios wils of our Cruel oppreſſing Maſters, the Emperors, Kings, Prinſes, & Rulers of the Erth, under fals pretenſes, of ſerving God & their Country, whos practis hath bin, & ſtil is, to mak great & fayr Promiſes to get peepel in to their ſervis, and then mak it Deth, ether to quit their ſervis, or demand the performans of what they promis.

So that we may throw our Commiſſions of Array into the fyr, & beat our ſwords, & other inſtruments of Bloud, Murder, & Cruelty, into plouh shars, & pruning hooks, & learn to mak ûs of them as ſuch, ſor our curſed tràds wil dy & wither away alſo.

Thos cald Judges, Sherifs, Majors, Baylifs, Juſtiſes of the peas, Doctors in the law, Counſelers, Advocats, Sollicitors, Atturnys, Clerks, &

& Scrybs, with al their dependencys may say, If Peepel com to be turned from the Darknes to the lyt, & obey Christ the wisdom, & Power of God in them, of whom the Scriptur saith, that al Judgment is commited unto him by the Father, who is the wonderful counseler, the Advocat, that pleadeth the caus of his Peepel, & wryteth their nams in his Book of lyf, who is no Respecter of Persons, the habitation of whos Thron is Ryteosnes, rewarding every ôn according to their works, who leads al, who ar counseled by him in the pur paths of truth, peas, lov, & ryteosnes: Then Peepel wil com to do to ôn another as themselvs would be dôn unto, & to be a law unto themselvs, to bear ón with another, chusing rather to suffer, then to do wrong or seek advantages by outward laws, ôn against another, & that cursed, covetos, greedy Spirit of enmity in peepel, ôn against another, & after the injoyments of ôn another, wil ceas. Such wil not wear out their bodys, vex, & torment, their Spirits, wast & consum their estats, to attend on our Throns, & seats of brybery, injustis, extortion, & oppression, & giv us larg, & unreasonabel fees to pervert justis, whos practis hath bin, & stil is, insted of ending peepels differenses in truth, & ryteosnes & reconcyling them together in peas, & lov, to màk them by far the mor at enmity, and irreconcylabel ôn to another, inventing ways to lengthen out their contentios law suits, by removing them from Court to Court, from City to Country in deceit, & unryteos pretenses, and inventions, caled *VVrits of Error, Appeals, Habeas Corpuses &c.* Especially if the plaintifs, and defendants be such as hav Estats to answer, and supply their greedy and covetos desyrs vvith Brybs, and larg and unreasonabel fees.

And so vve may lay asyd our *flat caps, Robs, & ruf garments of deceit*, and cast our Books, and Librarys of lavv cases into the fyr.

And Peepl being brouht into the pur bond of the everlasting Covenant, com to be so Knit, and unyted together in lov & faithfulnes ôn to another, that ther vvil be no need of any outvvard bils, bonds, or Obligations to mak thẽ honest, & faithful to do the thing that is just, & equal ôn to another & so our wiked trads wil wither avvay also, & com to nouht.

Those cald Doctors, tutors, fellovvs, and Masters of arts in schools, colledges, and universitys, (in that learning vvhich stands in that Spirit; Povver, & vvisdom vvhich is foolishnes vvith, and enmity against God) may say, *If Peepel be brouht to Christ the lyt power, & wisdom of God in them & to be tauht, & tutored therby*, then they vvil com to learn the blesed art of denying al ungodlynes, & vvordly lusts, & to liv soberly & ryteosly in *this present world*, & to speak the *pur languag', & to know, & hold the mysterys* of

 faith

faith in a pur Conſciens, and Read the book ſealed vvith ſeven ſeals, vvhich nether the learned or unlearned, vvithal their tongu's and arts amongſt us never could or shal be abel to underſtand or read, and their ſeed, and offſpring by, their holy Exampels, vvalking in the pur fear, lyf, and vviſdom of God befor them, vvil com to be trained up in the ſâm.

Such wil not need to com Or ſend their children to our Schools Colledges, or univerſitys to be tauht to Read in books, offeined ſtorys, lyng Fabels, filthy, unſavory corrupt & corrupting words, & to act their parts on ſtages in Comedys,& Tragedys, or to acquyr degrees in learning of thos tongu's and arts, ſtanding in that wiſdom wich is Enmity againſt God.

So that we may shut up our Schools, Colledges, and univerſity doors, and caſt our filthy books of liberal arts into the fyr, for our vviked tràds of corrupting Man-kynd vvil dy, and vvither avvay alſo.

Thos cald doctors of Phyſic, Chirurgions, & Apothecarys who ar members of that corrupt body of wikednes acting their parts in the *Devils* craft vvryting their receits in Latin and puting Latin nams, upon the ſimpels of which they mak their compounds,& ſalvs&c.keeeping the peepel therby ignorant of the natur & vertu of what they adminiſter unto them, having and uſing ways to lengthen the continuans of peepels diſtempers, ſomtyms abating, ſomtyms increaſing then; puting larg & unreaſonabel Rât's upon things with coſt littel or nothing ſav gathering, eſpecially if their patients hav wherwith to ſupply their greedy & Covetos deſyrs of mony.

The rys& continuans of whos,crafts was & is the intemperans inchaſtity & inordinacy of Peepel. So al thes may ſay, If Peepel be brouht to Chriſt the lyt, &-lyf of God in them, the good phyſician which purgeth, & cleanſeth from al filthines of fleſh, & ſpirit, & leads al,vvho ar led by him,in ways of temperans ſobryety,chaſtity,& in the fear of the Lord then they wil com to be Inhabitants of that city, which shal ſay they ar not ſik, & the Lord to be com the helth of their Countenanſes, & their God; and abyding therin, the ground of al Diſeaſes, & diſtempers, in Body, ſoul & Spirit is kept down in peepel. Such wil not hav need to com to us with their Urins, & giv us larg ſums of mony for our Advys, & Counſel, to maintain us in pryd & eas, or to mak ûs of our ſalvs, & deceitful Compounds: & ſo our deceitful trads wil dy, and wither away alſo.

And al ſorts of Marchants, & traders in Ships, Shops, wâr houſes,

Ins,

Ins, Victualinghouſes, Fayrs, & Markets may ſay, If peepel be brouht to Chriſt, the lyt & everlaſting covenant of lyf in them, & be tauht & led by him in them, then they wil com to tak càr for nothing, to tak no thouht what they shal eat, drink or put on, but caſt al their càr upon the Lord, vvhos eternal power, & wiſdom dayly produſeth, ſufficient to feed & ſuſtain every cretur, & ſo to becom as ôn houshold or family, children of ôn Father heirs together in & with Chriſt of the ôn Inheritans, caling nothing their own, injoying al things in the pur fear, lyf, lov, & wildom of God, as in ôn common ryt, or intreſt.

Such wil not hav need to mak ûs' ot our deceitful Inventions of mony, to buy, ſel & mak Marchandyz of the giſts, & ſeveral ſtors of the hous of God, wich al flow from the ôn giſt, which he freely gav to the children of men, without reſpect to Perſons, neither wil ſuch frequent or mak ûs of our Ships, Shops, Ins, victualing-houſes, fayers or markets.

And ſo we may lay aſyd our ships, & shut up our shops, wâr-houſes, Taverns, and victualing-houſes, and ceas frequenting our fayrs, and Markets, for no Man wil buy our wârs any Mor, and ſo our trafs of deceit, & oppreſſion wil dy and wither away alſo.

Thos cald Land-Lords, who in the ſpirit of the world hav raked great quantitys of the Erth into their hands may ſay. If peepel be bourht to Chriſt the lyt & way of peas, & ſaluation in them, then having food and rayment, they wil learn ther with to be content, & not Covet or deſyr to graſp farms into their hands to ſerv their own particular intreſts, & to ſpend their tym in ſweating toyl, càr, and labor, as under the curs, to giv us larg, and yearly rents by ſums of mony, to manitain us in pryd, luſts, eas & fulnes, ſo that our Lands muſt ther ly unſtok-ed, & until-ed, or vve muſt let ſuch us' it, vvho vvil only let us hav a part of the produs therof vvith them, for our neceſſary ſupplys of food, and rayment, and ſo our Lordly, Covetos, and oppreſsing vvay of farming Lands, for great, and unre ſonabel ſums of mony by the year, vvil dy, and vvither avvay alſo.

Thos cald hy-way thievs, & Robers may ſay, if Peepel be brouht to Chriſt the lyt, the ſtrong Tover of faſty & eternal ſalvation in them, then the us' of mony wil com to be laid Aſyd by them, and as for food & rayment, if we be Really in want therof, the lov of Chriſt in them wil mak them wiling to ſupplys, our real neceſſitys, ſo that if we com to them on the hy ways, ſilver, and gold they wil hav non,

and

and if we should tak their cattel they ryd upon, or cloths from their baks, it would be an unkyndnes offered to such as ar really wiling to feed & cloth such as ar really in want, and necessity, nether can we lykly pas long with such things without being discovered, and so becom lyabel to sham, and suffer the strok of Justis from the hand of the Maĝistrat for the sam, And therfor it wil be mor manly, & honorabel for us to fal into som way of honest and moderat labor, that so we may eat our own bred, and wear our own cloths in Peas, and quyetnes without condemnation in our own consciensēs or fear of sham by the strok of Iustis.

Thos cald way going Peepel, ydel and sturdy begers, may say, if peepel be brouht to Christ, the lyt, and wisdom of God in them, then alth i the bowels of the lov of Christ in them constrain them to do good unto al as need and necessity requyreth, yet if we com to beg of them having bodys abel to work, they may justly say unto us that such as wil not labor ouht not to eat, and may offer us labor, and food, which if we refus the ôn, they may justly with hold from us the other.

So that we shal be forsed to lay asyd our ydel, dronish trâd of beging and either to work or starv, which if we do our blouds wil be upon our own heds.

The whol body of the world which lys in wikednes, may say if peepel be brouht *to Christ the lyt, wisdom Power, & eternal salvation of God in them*, then the end of the world even of al things wil be com upon them as it was on the Apostels, & Saints in their days, and al the many vvays & vviked inventions, and Practises which hav had their *Rys & Continuans* to this day, throuh the entrans of *sin & trangression by* the *first Adam*, wil be ended & finished, and *Eternal ryteosnes* brouht in, and established *in Man-kynd, and Man-kynd in it, & al Rûl, Authority & Power, it standing in the spirit, & Power of the old Serpent* put down; and destroyed, & the vvhol creation delyvered from the bondag of corruption into the glorios liberty of the Sons of God, and al things in heven, & Erth, visibel, & invisibel reconcyled to God in him, & every Knee mâd to bovv, and tongu' to confes to him, to the *glory, & Prays of God the eternal Father, & Pur fountain of lyt, lov, wisdom, glory, and Dominion*, vvho is in, throuh, and over al (God bleśed for ever,

this

this is the God whom many hav waited for, and this is the ſalvation expected by him, and for ever blesed be his Nàm, as non ever did, ſo nether hav they wayted on him in vain, nor bin aſhamed of their hòp in him, for according to his promis declared, and recorded by, & throuh the holy Profets, he hath now ſet to his hand again the ſecond tym, for the redemtion and ſalvation of himſelf, his own oppreſed ſeed in the ends, or inhabitants of the Erth, not only in Man-kynd, but even in the whol creation, who vvorketh ſo as non can hinder, and shal not be diſcoraged til he hath ſet Ryteoſnes in the Erth; ſurly his ſalvation is ny unto them that fear him, vvhich shal caus the *Pur Lyt, knowledg, and glory of the Lord to* overſpred, fil, and dwel in the whol creation, and *mercy and truth* to meet together and *Ryteoſnes, and Peas to kis* and imbrás ech other, and *truth to* ſpring out of the *Erth, and Ryteoſnes to look* down from *heven*, and everlaſting joy to reſt upon the heds of al the Sons, and dauhters of Syon, and al caus of ſyghing and ſorrow to flee away for ever mor.

But to proceed, this curſed ſeed of the Serpent took Root, & the miſtery of Iniquity hath abounded, & over ſpred al Chriſtendom, the abomination which maketh deſolat, was & ſtil is ſtanding wher it ouht not, *abominabel covetoſnes, Pryd, Cruelty, Oppreſsion, Idolatry, & sheding the bloud of the innocent ſaints of God*, hath bin, & ſtil is Practiſed in thee *O Chriſtendom* even with a bold & impudent fàs, which hath long cryed aloud, how long Lord holy & tru, doſt thou not judg, & aveng our bloud on them that dwel on the Erth, & notwithſtanding al the *Abominations, Oppreſsions, Idolatry, murders, & great provocations* againſt the Lord, vvhich yee, & your predeceſſors hav bin, & ſtil ar ſo openly, & impudently found guilty of, yet exceeding long and larg hath bin, the Patiens, & forbearans of God towards them & you, & many hav bin the Fatherly warnings, chaſtysments, & vvholſom counſels of the Lord towards thèm & you, but yee, & your predeceſſors ar found mor abominably guilty of *thos abominations crueltys, oppreſsions, Idolatrys, & sheding the bloud of the Innocent*, then the Jews of old wer, for which the Lord màd ûs of your predeceſſors of the Roman Power, as inſtruments in his hand, to execut his juſt, & dredful wrath, & vengeans on them & yee hav not only *moked Gods meſſengers, deſpyſed his word, miſuſed his Profets, & Saints* as they (to wit the Jews,) did befor you, but yee hav màd & cruelly executed dyvers *Antichriſtian, Cruel, bloudy laws & ſtatuts to keep them from coming* amongſt you, & to *Murder, Kil, Burn, & deſtroy them* if they open their mouths on the behalf of

God, his *truth*, *& ryteosnes*, or bear their faithful testimony against the *cruelty*, *oppressions*, *Idolatrys*, *& sheding the bloud of the Innocent*, exhorting them to repent, & turn from your, & their evil, cruel, and abominabel ways, and Practis, which yee, *&* your predecessors wer, and stil ar found guilty of.

And so both they & you hav returned unto God, & his dear saints, & servants (which he hath raysed up, & many tyms sent amongst you in *Lov*, & *mercy*,) hatred for their lov, yea *cruel torturings*, *& murdeings*, even the worst of evil for their good wil towards you, al which *provokations*, *cruelys*, *murders & rebellious practised against* the Lord in his dear precios innocent ôns, are Exceedingly heihtened & aggravated in you even to the hyest pitch in regard that the hav hard and hav upon record befor you in the Scripturs of truth, the many precepts, & commands of God, against such abominabel ways, & practiles, the many woes, Judgments, & dredful Curses denounsed by God against al who ar found guilty of them and the many Just and Ryteos plagus, wrath and dredful Judgments of God Executed on the ages, & generations past befor you, who wer found guilty of the lyk abommations; but mor especially in regard that the Lord mâd your predecessors instruments, as an Yron rod in his hand to execut his Just wrath, & dredful Indignation upon the Jews for the sam sins and abominations, which yonr predecessors, & yee hav bin and stil ar found guilty of, and verely the day is now com, in which yee wil fynd, that he is a God that changeth not but abyds stil the sam as wel in Power ryteosnes, wrath and justis, as in long forberans, patiens, goodnes, & Mercy.

The Apostels, *& tru Ministers of Christ*, *wer not mâd so by men*, *nor sent forth in the wil or by the approbation of Man*, *nether did they Minister forth from the Letter*, *vvhat others had received*, *by their own acquyred parts*, *learned at Schools*, *& universitys for mony*, *nether did they complain or addres themselvs to the Potentats*, *and powers of the Erth to mâk laws to fors*, *& compel peopel to giv them tyths*, *great sums of Mony or yearly Incoms for their preaching*, *or to defend them in their Doctrins*, *faith*, *Church Order*, *Holy*, *and Christian practises*, *which they held forth*, *and walked in*, *or to fors Peepel to conform therunto upon pain of being fyned*, *imprisoned*, *racked*, *tortured*, *banished*, *hanged*, *burned*, *or cruelly put to Deth*, *No*, *No*.

But they wer caled, *& sent forth by the wil*, *Power*, *and appoint-*

pointment of God the Father, & the Lord Jesus Christ, ministring forth freely, and with a redy mynd, what they had freely received of God, throuh the Revelation of Jesus Christ the tru Lyt; and gift of God in them; What they had seen, felt, handled, and tasted, of the grâs, Eternal Word, & living pur Power of God in themselvs, they preached forth, and declared to others, to the end that they also to whom they preached, myt hav fellowship with them in the sam, whos fellswship was in the Father, & in the Son Jesus Christ, they ministred forth according to the mesur of the gift, of the Spirit of the free grâs of Christ in them, they wer tauht of God, and had learned of the Father, and ther by mâd abel Ministers of the New Testament, the eve lasting Covenant of God, & needed not outward laws of Man to fors Peepel, to maintain them or giv them Mony for their preaching, but such as becam obedient to the faith, and Christian practises, which they preached & walked in, the constraining Power therof wrouht such a lov of God in them to whom they preached, which drew them forth in lov freely to communicat of their carnal substans to them, as their Needs, & necessitys required, who having food, and raiment had learned therwith to be content: And the way and weapons which they took & used to defend their Holy Faith, Christian Doctrins and practises by, & to convins gainsayers, and Heritics, wer not outward or carnal, not spoiling of goods, prisons, banishments, racks, hanging, burning, & other cruel ways of open, and secret Murder, but Holy & Spiritual, even by the armor of ryteosnes on the ryt hand; and on the left, by arguments of sound truth, pur, and whotsom doctrins & Holy, harmles, innocent, and godly conversations: Nether was the end of their preaching, that Peepel should be ever learning & never abel to com to the knowledg of the truth, nor that Peepel should be only talking of God, Christ and Holynes, and abyd strangers, & enemys to, & ignorant of the lyt, lyf, Power, and Spirit of God, Christ, and godlynes in themselvs, but the end of their preaching was to bring Peepel to the knowledg, feeling, and obediens of the Spirit, pur power, and presens of God in themselfs, and to be tauht ther by of God, which mesur of

The saints weapons

The end of the tru Ministers preaching.

the Spirit of grâs in mâl & femàl, is the Spirit of truth which leadeth into al truth even the Holy anoynting which teacheth al things, even the deep things of God, teling them to whom they preached, and wrot, that a mesur of the Spirit of grâs was given to every on to profit with al, and that the Lord is that Spirit, they labored to turn Peepel from the darknes to the lyt, from the power of Sathan to the power, and Spirit of God in them, given to them by Christ the tru Lyt, whom Holy Johon said, was the tru Lyt, which inlyteneth every Man that cometh into the World and to turn Peepel from damb Idols, and Ignorant, Id latros, and Superstitios ways & forms, to know, serv and obey the living and tru God in them, even to present al perfect in Christ, whom truly to know, obey, & constantly to follow, is eternal lyf, salvation, happynes, pur rest, and peas forever mòr.

But thy *Clergy or Spirtual men* (so caled) even the whol body of them from hed to foot, ar found out of the *Cal, Power, Doctrin, faith, order, Practis, Maintenans, & holy Conversation* of the *tru Ministers of Christ*, even in a spirit of Dyrect Oppositon, & contrary ty to them, so that they being Ignorant of the cal of God, hav caled, and sent forth ôn another *in their Own wils, & appoynments*, and hav run greedyly *for gain & advantag*, without being sent of God, and being gon from the Power of God to uphold and provyd for them in their Minisstry, and defend them *in their Doctrins, faith, & practises*, they hav gon to *the Powers of the Erth*, who hav mâd, *Antichristian, & cruel laws* to fors Manitenans from the Peepel for them, even from such as *nether own nor hear hem*, and heer in thes *Babylonian Marchants* hav bin mor cruel, and unreasonabl then al the other sorts of *Babylonish Marchants*, who cannot compel others to buy their wàrs, much les fors, others to pay for it, who hav nether bouht or received it, who together al sorts of them ar but a *Den of thievs, & Robers in my Fathers hous*, they cam not in by the eternal door, to wit *Christ, the lyt, wisdom & Power of God*, & they must al be whiped out of the Tempel and overturned even root, and branch, their coming and vvork hath bin, and stil is, but to steal, murder, and destroy.

That Spirit which hath and doth buy and sel *the gifts of God*, wich do al flow from the ôn gift, must perish with its mony, out of the *Bottomles pit it cam*, and thither it must return, the things of *Cesar* must perish with *Cesar*, but the things of God *the former of al things* must be ordered

ed in his *own pur wiſdom, lyt & counſel:* And as ther muſt not be a *Beger* ſo ouht ther not to be *a dròn in Iſrael*, and as that Spirit which would lay ón dayly tasks, and tâl of brik on others, *is to be denyed* ſo alſo that ſpirit which would liv at eas in the flesh, upon the fruits of others labors, is *to be rejected*, al *Mountains* muſt now, be leveled, and al *valys* rayſed, and the *pur, Playn, & pleſant path of wiſdom, ryteoſnes, & holynes*, *is that* in which al the truly ranſomed of the Lord muſt for ever dwel, and walk. This *the Plain, & pur path* in which the fool cannot err. This is *the Iewel, the pearl of Invaluabel Prys, the truly wel becoming Ornament*, which becometh the hous of God for ever, to wit *holynes*, and as every clenſed tabernakel *of the moſt hy* coms to favor, and shyn forth in this, ſo every ón in in his Tempel wil com truly to ſet forth his living pur, and eternal prayſes, and & appear to be really *the lyts of the world, & the ſalt of the Erth*, which al who loos the favor of com to be the very worſt & moſt unprofitabel of Mankynd, not withſtanding they may proſes or talk o hy things, wher the tru favor ons receved coms to be loſt, the moſt ſtinking dunghil is to be prefered befor ſuch; MARK THAT.

And further mor they being ignorant of the doctrin & faith *of Gods elect* which purifyeth the heart, & worketh by lov, & keepeth the heart clean, they hav ignorantly framed up *a faith in their own ſaln wiſdoms*, which they cal their *Creed*, but cannot them ſelvs giv a Rational account therof to the bottom uſing therin *Scriptur Expreſions*, being ignorant of the mynd of the Spirit of Christ in them that gav them forth.

And having thrown asyd the tru church-order wich the Apoſtels, & holy ministers of Christ walked in, & practiſed, they hav mâd & invented to themſelvs, many Nâms, ranks, & orders in their own wils in their church, to wit, Pôps, Cardinals, Jeſuits, Fryers, Monks, Abbots, Nuns &c. with many mor, Puting the nams of Jesus, & of Saints up on them, whylſt they themſelvs ar found ſtrangers and enemys to the lyf of Christ, & the holy converſation of the saints, in themſelvs & in, others, and wanting the pur Power, & Demonſtration of the Spirit of God in their Miniſtry, and practiſes to draw Peepels hearts to Imbrás, & conform therunto they hav cauſed the potentats, & Powers of the Erth to mâk penal, & cruel laws & ſtatuts to fors a conformity ther unto, or els to ſpoyl their goods, Impriſon, banish, rack, hang, Burn, murder, & deſtroy their perſons, under a fals pretens of their being Heritics, which yee O Potentats, Kings, Prinſes, and Rulers throuh out Chriſtendom, and your predeceſſors,

hav Unnaturally,& cruelly lyk Bruit beasts put in execution in an abundant mesur.

Furthermor they being found naked of the tru Christian clothing, which is the ryteosnes of Christ by faith in the lyt, Spirit, & Power of God, hav in their wils Invented to them selvs many strang; & foolish forms,& fashions of outward habit ther by to caus the Spirits of Peepel to fal down under them,& giv worldly Honor,Respect,& Reverens unto them, which, ar not of God. And being voyd of the Demonstration of the Power, & Spirit of God in the exercys of their worship, they hav Dyvers invented garbs, vain, & foolish syts, Idolatros images, & picturs, several sorts of Music, with singing men, & boys, which tend only to pleas, & gratify, that Spirit in Peepel which is Enmity against God, & insted of teaching Peepel from the motion & Dictats of the Spirit of Christ in them, they pleas their vain ears with fabels & orations, which they in their faln wisdoms hav raked, & formed to gether out of old historys, the wrytings of heathen Poets, Philosophers, antient Fathers, & Commentators with their own Imaginations from the Scripturs, with dyvers other feyned storys, lying syns, & wonders, al which Renders their worship ro be nor lyk unto Astag' play rather then the tru worship of God.

And as for al other sorts of worshipers to the hyest in Nâm Form and profession, even such as profes to dwel, & walk in the pur Eternal lyt, and lyf of God in them, thus saith the Lord God, al Assemblings which ar not in my pur Nâm which is lyt, & al Declarations, Invocations, or Intercessions which ar not from the tru, pur movings, and diktats of my pur Power, & Spirit ar but a stink in my Nostrils, thô words of truth, yea tru words may be uttered forth; Such ar they who run without being sent by me saith the Lord, Thes ar the offerers with strang fyr, this is the going up by steps unto the Altar of God, which discovereth the Nakednes, & the noys of the hammer in the building of the Tempel, which was forbiden, and the stretching forth of the hand to slay the Ark which was rewarded with Deth, and althôh such strang fyr Kindlers may for a tym, walk in the sparks of their own Kindling, yet in the end this must be their portion from me saith the Lord, even to ly down in sorrow. Thes ar they who in Nam, Profession, & words, would seem to giv forth out of their earthen vessels the tru tresur, which floweth from the streaming forth of the pur river

of

*o*f *the water o*f *lyf Eternal; But ar found only to be ſailing in Gallys wi*th *Oars, and in gallant Ships driven with fiers Wynds, artificial ſayls, and other cunning Artifices, & eloquent Oratory, framed in their own ſtrength & wiſdom, which as a pleſant Pictur they hold forth for others to behold, her & be affected with, in whom the miſtery of iniquity is wound up to the hyeſt pitch, who ar even the moſt beautiful painted harlot, even Sathan trans formed as an Angel o lyt, appearing through them as Miniſters o*f *ryteouſnes and lyf, who ar really but the Miniſters o*f *ſin, & Deth, whos reward wil be according to their works, but the leaſt tru birth of pur lyt & lyf can feel diſcern, taſt, and ſavor the differens, thô not abel to utter forth the ſam in words, and the day o*f *the Lord which is now com wil be upon al ſuch cunning Artificers, & eloquent Orators, & on the Gallys, and gallant Ships in which they ſayl with al their painted pleſant Picturs, Their mouths muſt, & wil be ſtoped, for al fleſh muſt now be put to ſylens be for the Lord, and the Lord alon exalted in this his glorios (yet moſt dredful and terribel) day, in throuh, and over al.*

*The vayl o*f *the Tempel muſt now be rent from the top to the bottom, even the vayl o*f *covering which is over al fleſh muſt now be removed, no covering ſhal now be abel to hyd any from the Ey which is pur, but only what is o*f *his own pur Povver, & Spirit, the moſt bâs, weak, lovv & ſoolish things o*f *God, muſt novv be ſet a top of the hyeſt Mountains, even upon the hed of the moſt glorios, ſtrong, & vvyſe eſt of Men, Eternal Glory, & living pur prayſes be to his Nam alon vvho is vvorthy, over al forever mor.*

Further mor they, to wit thy Clergy, *or ſpiritual men (ſo caled) ó Chriſtendom*, being ignorant of, & alienated from *the ſpirit of Chriſt in them* which alo can mâk a tru ſeperation from the world, and crucify the ſpirit therof, with the Affections, and luſts *in mal, & femal*, they hav erected to them ſelv *fayer, and ſumptuos buildings, caled Abbys, Cloyſters, Fryerys & Nunnerys*, compaſing them about with hy wals, in habiting many tog ther in them under a fals shew, and pretens *of ſeperation from the world*, its luſts wiked ways, and Practiſes, and to b wholy devoted to the ervi of God al their days, whylſt many of them ſelv liv ther at eas in the fleſh, lyk filthy drons, pampering their bellys dayly, with delitios far living in pleſurs, and in the lust, and carnal deſyrs of the

fleſh,

flesh, & inordinat affections therof, oftentyms secretly murdering the fruits of thôs carnal lusts, & plesurs which they exercys ôn with another.

And being voyd *of the tru learning of the Father*, which maketh men tru *Ministers of Christ*, & ered from the Spirit of truth, which is the *tru Original of the Scripturs of truth*, which only can open the mynd of the Spirit, & Mystery of godlynes therin declared; They hav gôn to *Schools*, *& Vniversitys*, and ther for Mony hav learned, & acquyred, *Parts, Tongu's, & Arts in their own faln VViſdom:* And so hav limited, fitnes to be Ministers of Christ, & ability to teach others, only to such as by Bodyly *Payns, Study, & Industry hav* learned of men to speak or *read, Hebrew, Greek, & Latin, &c.* caling thos the *Original*, & the letter of the Scripturs the Word of God, wheras the Word of God is that which livs, & abyds for ever, neer in the Mouth and in the heart that al may hear it, & obey it; And so having slayn that just ôn in them, & crucifyed the Son of God a fresh unto themselvs, & put him to open sham, *by their Antichristian filthy, & abominabel Spiritual whordoms, & Abominations.* They, (*Pylat lyk*) set their Tongus, To wit, *Hebrew, Greek, & Latin*, abov the only tru hed *Christ Iesus the Lyt, VViſdom, & Power of God in mâl & femâl*; Who being *crucifyed & slain* & lying as Ded in a Sepulker *in thee O Christendom, they (to wit the Clergy so caled) ca us the Potentats, Prinses, & Rulers*, to mâk bloudy, & cruel laws the execution wherof b·cam as *a great ston upon the mouth of the sepulker*, to keep him (if possibel) for ever from rysing any mor *in thee, & thy inhabitants, O Christendom*, seting the Soldiers, *your Military Power to watch, keep down, & destroy the least* appearans of him in any.

Further môr themselvs & yee the *Potentats, Kings, Prinses, & Rulers*, & their and your *Predeceſsors*, being ignorant of the *tru Cros of Christ*, which every tru Christian ouht dayly to tak up, & follow Christ in, which cros crucifyeth the flesh with the affections & lusts therof in mâl & femâl, & destroyeth that unnatural, & Bloud thirsty Spirit of enmity which is in Man-kynd against God, & ôn another, yee hav caused to be mâd many flowish *Croses of Gold, Silver, Bras, Tron, VVaod, & Ston*, which yee in your Idolatros Spirits, carry about you, hang, & sit up in your houses, & a rop of your *Mal-houses or Idol Tempels, & in your Courts', Markets, Streets, & Hyways*, to which Peepel both *Hy, & Low, Rich & Poor, ſmal & great, Mâl & Femâl*, hav & yet do bow, & do Reverens unto them, And not knowing what *the tru Imag*

of

of God & Christ is, nor the vertu, & fellowship of his sufferings, by a Holy Conformity unto his Deth, & participation of his pur Divyn Natur & lyf in the inward Man, living the lyf of God in this vvorld in the dayly exercys of tru vvisdom Ryteosnes, and holynes, which renders al vvho truly know, and enjoy it, to be the tru imag of God, and Christ Jesus, vvho vvas the expres imag of the father, yee with your predecessors hav mâd, & caused to be mâd a multitud of *abominabel Idolatros images*, *and ydols* in their, and your spiritual adulteros, abominabel, blasphemos, and idolatros hearts, and mynds, to represent God, Christ, the spirit, angels, and saints, *mâd of gold, silver, bras, yron, wood, and ston* after the manner of the *ignorant, and idolatros heathen of old*, which they, and you hav caused to be set up in your hyh ways, Markets, Streets, Courts of judicatur, and plases of your idolatros vvorship, and set up, and hang in your houses, and carry about you, throuhout Christendom, filing the *land with ydols, and picturs, and abominabel images of jelosy* ther by grievosly provoking the just, and ryteos Lord God omnipotent, to caus his fiers vvrath, indignation, and jelosy to smoak, & burn against you, having worshiped the works of your own hands, even that which your fingers hav mâd, & the mean Man hath bowed down, *even Mâl & Femâl, Rich & Poor, Bond & Free, Smal & Great*, and yee the *Potentats, Kings, Prinses, & Rulers* & great ôns hav Debased your selvs befor them. THERFOR WIL I NOT FOR GIV OR SPAR YOU, *saith* THE LORD GOD OMNIPOTENT.

And yee (the Potentats Kings, Prinses & Rulers, throuhout Christendom and your predecessors, having forgoten, & turned your baks upon, and becom Ignorant of the God that formed you, and raised you up, in whos hand & at whos dispos, your breth, lyvs, & dominons ar, it hath rendred both them and you voyd of that nobel Spirit of tru wisdom, counsel, gravity, Prudens, vertu. & holynes which appeared ons in som of your predecessors, rendring them famos, terribel, & dredful to their enemys abroad, & their Goverment lovly, & desyrabel at hom, among the several Nations, tongu's and languages, under their subjection. They & you becam & stil remain, lyk Cruel Unatural bruit-beasts or evening wolvs. turning that sword which ons rendred them dredful, & terribel to their enemys, unto their own bowels, therwith by wars, division, stryf, & contentions, murdering, kiling, and destroying on Another, in the wikednes, pryd, & stoutnes of their, & your ambitios hearts, & mynds, quarreling ôn with another

about Erthly dominions, greatnes, and preheminens, emty blasphemos Antichristian Nâms, & tytels of worldly Antichristian, and Spiritually wiked Honor & Dominion (to wit) *Master, worshipful, Hy & Myty Lords Stâts General, most Illustrios, Nobel, Vertuos, Honorabel, Excelent, Sereen, Earls, Duks, Lord Protectors, Prinses, Kings, & most invincibel Emperors, Cardinals Eminency, Archbishops & Bishops Grâs, & Ryht Reverend Fathers in God, common Priests Reverend Divyns, &c. with the Pôps Holynes, & al the other Nâms, & Tytels assumed in the Military, Civil & Eccleesiastical Powers,* (so caled) which ar not of Christ, but cam out of the bottomles pit, & ar Erthly sensual, & Devilish, & into the Lâk of Gods most Just, Ryteos, & Dredful wrath & vengeans, Plagu's, & Indignation must that Power, & Spirit be cast, in which yee now stand, & by which ye ar acted; Yee hav not learned of Christ to lov ôn another, who said to Peter put up thy sword into its plas, for al that tâk the sword must perish by the sword, and heer by both yee, and your goverment, ar rendred odios, yea even most intolerably burdensom, cruel and opresing in the syt of God, and in the hearts of the Peepel over whom yee rul, lading them with Burdens, taxes, oppresions, labor, & Sôr travels in bloud, & wars on against another, And althô yee cal your goverment *The Holy Roman Empyr*, & the Pop blasphemosly *his holynes*, and the Rest of that spiritual, Babylonian Antichristian crew, *holy Bishops, patrons, & Fathers of holy Church* (so caled) and profes your selvs to be *Christian Emperos, Kings, Prinses Rulers, and Peepel* yet ar yee found voyd of the *tru Christian Spirit, & lyf*, & hav not learned of Christ nether ar found in his nor the tru Christians ways, & practises, *who said lov your enemys, bles them that Curs you, do good to them that hât you, pray for them that persecut you, & despytfully ûs you*, & be not overcom of evil, but over com evil by doing good: But yee hav bin môr barbaros, & stil ar mor cruel to your Enemys, then any that ever I hav heard, seen, or red of causing them to be with Yrons ôn their legs lyk horses, nyt & day and their hands in Yrons, chaining them by the neks lyk dogs to a post or wal, with their feet in the stoks lying on the ground, with litel under them, cruelly torturing their bodys to fors them to confes and tel what ther outward estats ar, or what rich, abel friends they hav, ther by to procur great sums of mony for their ransoms, causing them to work dayly with thos Yrons upon their legs, provyding no cloths for them, allowing them only water to drink, and hardly bred enuf of the courser sort to sustain their outward man yea causing som of them to work

with

without allovving them ether bred or mony, hardly permiting them to fetch good water, or go to ſuch as paſed by them, wher they wer at work to beg; buying & ſeling them ôn to another as ſlavs, lyk beaſts for mony, according to what was of old forſeen, & fortold, by the Spirit of propheſy in John, the faithful witnes of Jeſus recorded in the Scripturs of truth, of al which Inhuman, antichriſtian curſed, and cruel dealings, my ſelf, and compânion in travel, hav bin not only Ey and ear witneſes, but alſo in meſur, hav gon throuh, ſuffered, and ſuſtained.

So that this ſeed of the ſerpent, even that curſed Spirit of apoſtacy and faling away from the tru Chriſtian Spirit, pur faith, & lyf having taken root in your predeceſſors it hath continned in its curſed operatic ns fruits, & working in you to this very day, and hens it hath com to pas that tru wiſdom is Perished from thy anients, good & wholſom counſel is not to be found among the honorabel ôns and inſted of governing the Peepel in truth, peas, and ryteoſnes, behold on al hands a grievos cry of vyolens, ſpoyl & oppreſſion, inſted of unity and concord, behold, ſtryf, debat, rumors of cruel and dredful wars, on al hands.

And not having Chriſt to be your *hed*, *Bishop*, *King*, *Prieſt*, *Counſeler*, *Lawgiver*, *and horn of your ſalvation*, yee ar becom broken to Pieces, and divyded, under dyvers *heds*, *Bishops*, *Kings*, *Blaſphemos nams*, *heaps and horns*, pushing, ſtryving, contending and waring, ôn againſt another in bloud, and cruelty, wherby whol Chriſtendom hath bin mâd an Akeldama or field of bloud, even a plâs, not of kyndnes and good entertainment, but of cruelty, and Murder, and to bury ſtrangers in even Chriſt the tru and Ryt heyr, and Lord of al who hath bin long as a ſtranger in the Erth as driven out of his poſſeſſion; but now com to demand, recover, & poſſes his inheritans) which is the purchas of your denying, betraying, and Spiritually Murdering, and Crucifying the Lord of lyf, and glory.

And thy Peepel O Chriſtendom being Ignorant of Chriſt vvho vvas given of the Father to be Gods ſalvation in the ends of the Erth, even the way, the truth, and the lyfin Mâl, and ſemâl, to lead, out of ſtryf, and diſcord up to God, in vvays of lov; truth, peas, and ryteoſnes, whol Chriſtendom is becom lyk the Raging ſea, toſ ed to and fro vvith every vvynd of Doctrin, runing al on heaps, contending, and quarreling ôn vvith another, about emty nâms, ways, forms & profeſſions in Religion, ôn ſort or ſect, crying *lo heer*, another *lo*

ther, a third, *this is the way*, being al of them strangers, aliens & enemys to the Power & Spirit of God in themselvs, & in his Peepel, & Ignorant of him who is the former of al things, and is without form, was befor al forms or visibel appearances, and abyds the sâm vvhen they hav their end, vvrangling, and contending about outvvard bred and wyn, and water Baptisms and Carnal ordinanses, which wer figurs in their tym, but the living bred of God vvhich cometh dovvn from heven in his saints, and the Pur Wyn of the Kingdom of God, vvhich refresheth, and norisheth the lyf vvhich is pur, eternal and Immortal of God in the Imvard parts, is not truly fed on, or drank of by them, And the ón Baptism vvhich saveth, even the pur living water of lyf which clenseth, & washeth the Inward man, and sprinkleth from an evil consciens, is not known, felt, or truly Experiensed in them.

Betwixt thos two, to wit the *Beast*, *& fals Profet*, the *Civil & Ecclesiastical Power* (so caled, hath the lamb, slayn from the foundation of the world which lyeth in wikednes, bin crucifyed afresh, as betwixt two theevs, the *ón being accuser*, (the old accuser of the Brethren) *& the other Iudg*: & the *third (to wit the Military Power) the executioner* which is the *Barrabas* vvhich they hav chosen in rejecting, & crucifying of Jesus, by vvhom al the *Insurrections*, *Murders*, *divydings* of his garment *(to wit, the creation)* into particular Intrests, & casting lots on his vestur, hath bin don, & commited, sins the entrans of transgression to this day, vvhos practis hath bin & stil is to Rob, spoyl, & plunder the nations, of their tresurs, & fruits of their labors, to uphold themselvs in pryd, lusts, eas, Fulnes, cruelty, & oppression over the Nations, under fals pertenses of protecting, & teaching them, in vvays of Peas, ryteosnes and salvation. Thes ar the *Phisicians of no valu*, & the Nations hav bin the *woman* vvith the bloudy Issu, *that* hath gon to them for help, & cur, but not vvithstanding vvel ny al hath bin spent on them the bloudy Issu hath not bin healed, but rendred by far the mor Incurabel; but blesed be the Lord, the vvoman hath now met vvith Jesus, *the good Phisician*, & goten a touch of the hem of his garment & feels in her self the healing vertu, & the Bloudy Issu is in mesur stayed, vvhich blesed healing vertu shal not ceas vvorking til it pas throuh the vvhol body of the Creation, and the cûr, and redemtion therof be compleated.

the thre that beare Record in hel,

Thes, tovvit, the *Dragon*, *Beast*, *& fals profet*, àr the three that bear record in Erth and hel, vvhich ar ôn, and Agree in ôn, to vvit, the

Spirit

Spirit of the old ſerpent in man, its corrupting of Man-kynd, & its curſed fruits and operations throuh Man kynd.

And heer may be noted that which I may cal the living or eſſential differens, betwixt the living, & tru Lord God, & the Devil, the old Serpent, the God of the World, about which the learned Diſputers, eloquent Orators, & Comentators in the Spirit of the World, hav bin ſo long Diſputing, contending and wryting larg Commentarys, Contradictory ôn to the other; But having nether the Key of David, nor the Heffer of Sampſon to Plow with, could never truly open or unfold the Matter, and al thô they hav mâd uſ' of the Words of the Holy Men of God recorded in the Scripturs, yet ar they therin found fals witneſes, being ſtrangers, & aliens from that Holy & Pur Spirit, Lyt, & Wiſdom of God in the Holy Profets, by which they ſpâk and wrot.

The living, & tru God is that Eternal, Pur Spirit of Lyt, Lyf, Wiſdom & Power, which hath its being in, & of its ſelf, and was befor al Creaturs, viſibel and inviſibel wer, & is the lyf, former, fulnes, & end of them al, & abydeth the ſam when they hav their end: But the old Serpent, the Devil, the God of the World, was not befor things viſibel, and inviſibel wer, but was mâd manifeſt in tym throuh matter & form, and is not, but by, and throuh matter, and form, and ceaſeth to be when they hav their end in every particular, towit the Spirit of that old Serpent, the carnal covetos mynd with the law therof, which hath its Seat in the members, the Erthly, or ſenſual part of Man-kynd, which is the Woman that was deceived & firſt in the tranſgreſſion, both, of mâl & femâl which is Deth, Hel, & a Devil in al in whom it dwels, & reins, even the Kingdom and Power of ſin, & darknes, the ſeat, and Thrón of al Iniquity, and al who in that Spirit, and Power Exercys Rul, and Dominion over others, ar a hel of Devils, and tormentors to them, which is the Spirit of the Beaſt in Man-kynd that goeth downward, and renders al, in whom it Dwels, & ruls to be the Seed, and Children of the Devil that old Serpent, which is mor ſubtil then any beaſt of the field which the Lord God hath mâd, whos curs, and portion was is, & for ever ſhalbe, on their Bellys to go, & to eat duſt al the

Days of their lyf, but the lyf which is pur of God in Man-kynd, is not up held by bred alon, but by the pur Word of the Lord of lyf and Power in the inward parts, doth man liv, whom God is now reſtoring, and redeeming again up into himſelf, to Partako his own pur Divyn Natur, and fulnes and to bear his Imag, to the injoyment of the giſt which he freely gav to the Children of Men, whom the Lord wil again Crown with his own pur lyf, & Plas in Eternal Dominion over the works of his hands. The Son is in meſurriſen, and the day com, in which al the devouring Beaſts of Prey ſhal ly down in their dens & ſleep a perpetual ſleep, & man go forth unto his labor until the evening, from under the curs, & Power of tranſgreſſion, ſin, Deth & hel, in the bleſing of Eternal lyf, pur lov, Peas, & Ryteoſnes for ever mor.

And ſo having ſlayn the Innocent, murdered and crucifyed the juſt, to, and in themſelvs, the tru Lord, and heyr of al, caſt him out of his inheritans, and poſſeſed themſelvs therof, they contryved hovv to mâk ſur the poſſeſſion therof to themſelvs, theyr heyrs, and Succeſſors in that Serpentyn, Murderos, & oppreſing Spirit, & Power, if poſſibel to al ages & generations. *And the woman the Eccleſiaſtical Power,* being deceived, & firſt in the tranſgreſſion, act their parts, carrying al under a fals, & feined *pretens of Ryteoſnes, Holynes, and good orders,* laying the foundation as ſur and as deep as poſſibly myt be, according to that Serpentyn Wiſdom by with they wer acted, *Erecting Schools, Colledges, and Vniverſitys, under a pretens of up-holding of learning, and to fit Inſtruments for the Servis of God in their Generation,* but to the end that ſuch as ar taught, and tutored in them, myt be ſur to partak and be filed, vvith the ſam Dyabolical Spirit, and Povver, by vvhich she is acted, she orders that non shal be permited to teach, Tutor, or inſtruct in them, But ſuch as muſt pas her approbation or ſuch as shee appoints, cauſing them to com into her curſed leagu', and Covenant, of obediens, and ſubjection, to her aud her Husband, by the Oaths, *of Allegians & Supremacy,* vvhich being don accordingly they proceed in their vvork, teaching Children in their beginning to Read, & learn in Books of feined lying ſtorys, vvith many filthy, and unſavory expreſſions in them, vvhich tend to the corrupting and infecting them in their chyldhood, and rays that Spirit in them vvhich is enmity againſt God, *and this under a pretens that learning may not be a burden to them, and that Children may tâk delyt in their Books,* and having mâd ſom progres in this Kynd of learning they

they proceed further to teach them to act their parts on ſtages in Comedys, & Tragedys, therby *to gain skil, and boldnes in the Rhetoric, and Oratory of hel*, that ſo they may be the mor capabel to aſcend further in acquyring of degrees in thos tongu's, parts, and arts, ſtanding in that Wiſdom vvhich is enmity againſt God, puting on them the Nâms of *Maſters, and Bachelors of Arts, Bachelors, and Doctors in Divinity, Lecturers and Fellows of Colledges*, &c.

The effects, & fruits of which curſed tutorag', hav bin evidently mâd manifeſt among the inhabitants of thos parts, and plaſes wher ſuch Schools, Colledges, & Univerſitys ar, in the Exercys of *Drunkenes, pryd, ſwearing, deceit, reveling, gaming, whoring, theft, & murder*, & ſuch Kynd of tutored ôns, throuh ages, & generations paſt, hav bin counted, & mâd ûs, of as the only fit, & learned inſtruments to ſupply Vacancys and carry on a ſucceſſion in commanding, governing, & teaching the Peepel of the ſeveral Nations, & languages throuhout Chriſtendom.

But if they hav bin the children of thos cald nobel men or Lords, or ſuch as hav great eſtats, & revenus to maintain them, without ſeeking any military or eccleſiaſtical preferment or to be Doctors of Thiſic (ſo cald) then muſt they be counted in the plaſes wher they dwel, learned men, wel bred Gentel men, fit to mâk Juſtiſes of the peas, or Sherryfs of the county, or to be Esquyrs, Knyts, Baronets, Lords, Earls, Duks, or Peers of the Land; whos lyvs, & converſations, ar generally ſpent in devouring dayly delitios food, wyn, & ſtrong drink, wearing every vain, & foolish invented garb & fashion of coſtly Attyr, deked with need-les, & vain ornaments, in luſts, eas and Carnal pleſurs, gaming, bowling, hors-raſing, hawking, huuting breaking down fenſes, ſpoyling the gras, and corn of the laborios huſbandman, as maſters of wiked miſrul, & diſorder, that muſt not be reproved or controuled and it may be aſſuming to them ſelvs a priviledg, to the exercys of their wyld and wiked Practiſes, by vertu of ſom Royalty, or being Lord of the Mannor (ſo cald.) Of ſuch Kynd of vermin as thes, hath the ſucceſſion, of Emperors, Kings, Trinſes, Rulers, Teachers Comanders, Iudges, Sherrifs, Counſelers, Thiſitians, Rectors, Fellows, and Teachers, in Schools, Colledges, Vniverſitys, Courts and Kingdoms, with al

plaſes

plaſes af truſt or profit in them, bincarryed on, for ages and generations paſt unto this day.

Next she tàks away the ûs of the ſcripturs of truth, the record of the holy men of God, to wit the Profets, Christ, and the Apoſtels, from the peepel, & this under a pretens, leaſt they being holy, & myſterios should be corrupted, wreſted, aud perverted, but a Religion she wil uphold, which muſt bear the Nàm of Chriſtaninty, & holy church, a form of Doctrin, Fellowship, breaking of bred, prayer, Preaching, Singing, Baptiſm, Faſting, &c. shee invents, and cals it holy, & Apoſtolical, tho quyt voyd of that Pur Power, & ſpirit, of holynes which was in Chriſt & in the holy Apoſtels, *The ded bodys of the witneses muſt not be buryed, but kept up to màk merry with al, over the ſlain, pur witneſes of God which ons appeared in & throuh them.*

But to the end that they may appear with the shew of a lovly acceptabel & attractyv countenans, to the peepel, shee *adorns, Paints, perfums, Spyces, and Imbalms them,* after the beſt skil & wiſdom which she hath in the art of her *Dyabolical Apothecaryship*, adorning herſelf in Purpel, Scarlet, & fyn linnen deked with gold, and other ornaments, adorning her hous with ſeveral ſorts of *picturs, images,* and *ydols* to repreſent *God Chriſt, the Spirit, Angels & Saints, under* a pretens of their being inſted of books to the *ignorant, & Illiterat peepel*, covering her tabel with *coſtly carpets, & fyn linen,* ſeting ther on *a goldencup, & platter,* vvher in she miniſtreth forth *her wàrs of whordom, witchcraft, & abomination to the peepel, with ſweet perfums* ſeveral ſorts of *muſic, ſinging men, & Boys*; wherby proviſion vvas màd to pleas, and gratify *the ſenſual part of Man-kynd* on every hand, and thus having deked her ſelf in her *harlots attyr*, furniſhed *her hous, ſpred her tabel*, and màd al things *Redy*, shee hath her *Baptyſed bels* to giv loud notis, vvhen the *Doors* of her hous or shop *ar open*, and her wàrs to be put to ſàl, with *a Clerk to lay the Cushion, & turn the glas (by which they meſur out their wàrs to the Peepel,) & to ſay Amen* to what ſoever the *orakel of the devil in them* uttereth forth, in which *Idol Tempels, or shops*, vvhich they Ignorantly cal churches, ther ar ſeveral *ſtals*, at which they Adminiſter, and lay *Open* their ſeveral ſorts of *Abominabel wàrs of ſorcery, whordom, and with craft*, to wit thos cald, *Fonts, Altars or communion tabels, desks, and Pulpits, confeſsion-ſtools & in Scotland ſtools of Repentans ſo caled.*

Their *Font* is a plâs wher they Adminiſter an invention of their own Brains, cald the *Sacrament of Baptiſm*, about which they ûs a heap of ceremonys with Blaſphemos lys, and charms of witchcraft and ſorcery,

cery, uſing water, which after they hav ſprinkeled the Perſon with whether young or old, they affirm them to be *Regenerat, Born again, mâd members of Chriſt, Children of God & inheritors of the Kingdom of heven*, having Perſons to ſtand by, which they cal, *God Fathers, and God Mothers*, to under tak, or promis that the Perſon ſprinkeled, *shal for ſak the Devil, & al his works, the Pomp, & vanitys of the VVorld, and al the ſinful luſts of the flesh: Making the syn of a cros* (the whors mark) *on their forheds ſaying, In token that afterwards they shal not be ashamed to confes the faith of Chriſt crucifyed, & manfully to fyt under his Banner, against ſin, the VVorld, & the Devil, & to continu Chriſts faithful ſoldiers, & ſervants unto their lyvs ends, &c.* which as any hav com truly to do & be, they hav bin mâd a prey on by them, & their Nâms caſt forth as evil, counted Heritics & not fit to liv, whos practis towards ſuch, for ages, & generations paſt, to this day hath bin, ſpoyling their goods impriſonment banishment, whiping, torturing, racking, hanging, & burning their perſons.

Others ther ar who thô they ûs not, ſuch a heap of lys, & ceremoys about it yet ar they acted by the ſam ſpirit, & Power in the ground, in the adminiſtration therof, ſom ſprinkling infants, others diping perſons of ryper years, affirming it to be the baptiſm of Chriſt uring a neceſsity ther of, as unto ſalvation, wher in they agree with the whor of Rom: wher as John who was the miniſter of water baptiſm ſaid thus I baptys yon with water, but ther cometh ôn after me, mytyer then I, (to wit Chriſt) he shal baptys you with the holy ghoſt or ſpirit: and Chriſt himſelf in his charg to his diſcypels ſaid, go yee, and teach al nations baptyſing them (he ſaid not in water but) in to the nam of the Father, & of the Son, & of the holy ſpirit, which baptiſm of Chriſt by the holy ſpirit, was adminiſtred throuh preaching in thè demonſtration of the ſpirit, & Power of God, wherby Peepel wer brouht in to a participation of the lyt, lov, wiſdom, Power and ſpirit of holynes, which is the Nàm of the father, who is the God of lyt, and lov, & the nam of the Sôn who is the wiſdom, and Power of God, & the Nàm of the holy ghoſt, who is caled the ſpirit of holynes, this is the ôn baptiſm which ſaveth, which the Apoſtel ſaid is not the washing away of the filth of the flesh, but the anſwer of a good conſciens towards God, by the reſurrection of Chriſt from the ded (in them) the baptiſm which is by the ôn ſpirit into the ôn body of Chriſt, vvhich body of Chriſt, is the whol creation, viſibel, & inviſibel of which every living cretur of God is a member the tempel, the hous of Prayer unto al nations: the viſibel, and ſenſityv part wherof, is the womam that was deceived,

and first in the transgreſsion, the evil effects of which transgreſing Power, hath (throuh thos angels that kept not their own habitations,) ſpred it ſelf over the whol body, wherby a dark vail of covering hath bin drawn over the Pur lyt, & glory of God in every cretur viſibel, & inviſibel, otherwys ther had not bin need of making a covenant, for the redemtion, Salvation, Deliverans, and reſtoration of the whol body, had not the effects of the curs & bondag of corruption bin over al, & that it hath bin ſo, hath evidently appeared in the ſeveral ecclipſes & darkning of the Sun, the turning of the moon in to bloud, the faling of the ſtars of the hevens, the Extreams of heat & cold, natural, & ſpiritual, tempeſtuos, and blaſting Wynds, outward & Inward, Infectios clouds, vapors, & mildews, on the outward, & Inward man, overwhelming, & deſtroying showers of ſnovv, rayn & hayl, the enmity that is (not only) in Man-kynd but in every cretur ôn againſt another, not only of ôn ſort againſt thos of another ſort, but againſt ech other of the ſâm kynd, & ſort, which ar al the effects of the curs that entred by transgreſsion, & it cannot be other wyſ: For if God caſt out God, then wer his Kingdom divyded againſt it ſelf, & ſo should hav an end, but the eternal Power the former of al things, being the ſpirit of Pur lyf, lov, peas wiſdom, ryteoſnes & holynes, thos effects formentioned could not proceed from him; for every effect proceeds from its natural, & proper caus, & had the creation ſtood under the goverment of that Pur Power & ſpirit by which it was created, & brouht forth, the transgresing Power, & curs could not hav entred, & al thos evil effects ther of had never bin brouht forth, for deth, folly, unryteoſnes defylment, deſtruction, & enmity, could never Poſſibly hav bin the effects or produs, of that ſpirit of Pur lyf, wiſdom, Ryteoſnes, Salvation, Preſervation, & lov.

From this curſed Root (the transgreſsing Power that old ſerpentyn ſpirit which took plâs in Eva and Adam, and throuh them hath ſpred it ſelf over the whol body) hath ſprung, al the wars murders, Perſecutions, Enmity, Deceit, Plagu's, Peſtilenſes ſikneſes Famins, Deſtructions, wo's, Calamitys, & Miſerys, which hav bin, & ſtil ar, not only upon, & in Man-kynd, but in & upon the vvhol body of the creation, and as the everlaſting covenant of God to his ovvn Pur Seed (vvhich is Chriſt) not only in Man-kynd, but in the vvhol body of the creation, & every cretur therin contained) coms to be mâd good, the corrupt bondag of the transgresing Povver shal be broken, & al the miſerabel, & curſed effects, therof shal ceas. Accor-

cording to the promis of God by, & throuh his holy Profets which body of Christ is his spous, his church, to & for which he giveth himself, that he may redeem, wash & clens it, that it may becom holy blâmles, & without spot, in the midst of which, even in, & throuh every creatur he declareth the Fathers Nâm unto his brethren, & sings Prayses unto him. This is the sweet singer of Israel, who throuh al ages, & generations, hath in Ryteosnes, & faithfulnes, sung the sweet song of mercy, & judgment, as a Son over his own hous, to wit, Christ the eternal word of lyf, the vvisdom, and Povver of God, vvhich was in the *begining* vvith God befor his vvorks of old, by vvhom al things wer mâd, and ar upheld.

Christ is al in al, betwixt God and man whether in disposing mercy or executing judgment visibel or invisibel, in & upon Mankind.

It was he that mâd Man-kynd in his own pur Imag & plased him in Dominion over the works of his hands, who in lov and Kyndnes gav them freedom to eat of every tree of the garden, prohibiting them only from eating of the tree of knowledg of good, and evil, warning them in mercy of the evil effects of transgresing against his Just command therin, yea even when the lust was conceiving, and the Temter working in Eva, & it was Christ, the sam eternal Wisdom, and Power of God, (which in Just, & Ryteos Judgment, after sin, and transgression had taken plâs, and got entrans in them) that pronounsed, and executed on, & in them the Just, and Ryteos Judgments of God becaus of their sin & transgression.

as first to & upon Adam & Eva.

It was he (to wit Christ) that in mercy to, & in the old World, exercysed patiens, & long forbearans by his spirit in strywing with them, til al flesh had corrupted their ways befor him, so that it repented him that he had mâd man. And it was he, that in just, and ryteos Judgment, brouht in the floud upon the World of the ungodly.

To and upon the old world.

It was he, that in lov, and mercy to Sodom, and Gomorrah, and thos other citys, gav them rain, & fruitful seasons wherby they had fulnes of bred and plenty, therby leaving them inexcusabel, exercysing long forbearans, patiens and mercy towards them, til his soul (in just Lot) was vexed, and grieved with their wiked deeds, who having filed up the mesur of their abominations:

To and upon Sodom and Gomorra.

It was he, that in, and by fyr executed the just, and ryteos Judgment of God on them, turning them into ashes, leaving them an exampel to succeeding ages.

Toes upon Pharo & Egypt. *It was he that, in lov, and mercy to Tharo and the Egyptians, and to sav much Peepel alyv, in & throuh Joseph dyrected Pharo to lay up several stôrs of corn in the seven Years of plenty against the seven Years of famin: And it was he that in, & throuh Moses, and Aaron, executed just & ryteos Judgments on Tharo, and the Egyptians, becaus of their unryteos cruelty and bondag exercysed over Israël, refusing to let them go, & that in, and by the Sea, overwhelmed, Tharô, and his host in their Murderos, and wiked pursuit after Israël.*

Toes upon Israel in the wilderness. *It was he that (in lov, & mercy to Israël) in & throuh Moses, Aaron, the cloud, Pillar of fyr, Brasen Serpent, Manna, & Water out of the Rok (Christ,) brouht them out of Egyptian bondag, & led them saf throuh the Sea, & mâd known to them his law, Statuts & Judgments, guyding, feeding, healing, and preserving them, and it was he that in just and ryteos Judgment becaus of their unbelief, rebellions, & hardnes of heart, caused their Carkases to fal in the wildernes.*

Toes upon the Canaanyts. *It was he, That in mercy, to & in the inhabitants of Canaan, which wer befor Israël, exercysed patiens, and long forbearâns, giving them the long injoyment of that good Land, and his blesing in it; And it was he that in, & throuh Israël executed his just, and ryteos Judgment on them, they having filed up the mesur of their sins to the ful.*

Toes upon Israel in the land of Canaan. *It was he that in lov, & mercy to the of springs of rebellios Israël (of whom themselvs said they should becom a prey) who for his own Nâm, and Covenant sâk, mâd with faithful Abraham, gav them the Possession of the Land of Canaan, performing his word of promis to the ful as is recorded in the Scripturs of truth, and it was he that in just, and ryteos Judgment, suffered the hethen round about them to com upon them & exercys Dominion over them in the Land, and somtyms to carry them captyvs in to other Cuntrys they having by their often Provocations, Rebellions, & Idolatry departed from the Lord, and broken the Covenant And when any mesur of tru repentans appeared in them.*

It

It was he that in lov and mercy, raiſed up ſaviors for them, and in and throuh them. Delivered them, returning their captivity dyvers tyms, who having fild up the meſur of their provocations, oppreſſions, and Idolatry, moking, ſtoning, impriſoning, cruel'y uſing, and ſlaying his Holy Profets ſent unto them, yea even betraying, rejecting, & crucifying the Son of God himſelf, Chriſt Jeſus

It was the ſam Eternal Tower of God which dwelt bodyly in him, who in juſt, and ryteos Judgment in, & throuh the Romans deſtroyed, their glorios city, & Tempel, & over turned their ons famos Government, & led them captyvs in ſham, ſcorn, and contemt amongſt the Nations, who ſo remain unto this day.

It was he that in lov & mercy to the gentils or Romans, ingrafied them into the good oliv tree, cauſing them to partak of the bleſed root, & fatnes therof, and who throuh al ages, & generations, ſins the World which lyeth in wikednes began, & in & throuh the Apoſtacy of the Gentils or Romans, hath born the ſtrok of the Murderers hand, and his ſoul bin mad an offering for ſin, giving his bak to the ſmyter, and his cheeks to them that hav pluked of the hair, who in, and throuh the Holy Men of God, Profets, Chriſt Jeſus, the Holy Apoſtels, Saints Martyrs, & faithful witneſes of Jeſus to this day, hath bin filing up the meſur of his ſufferings, for his bodys ſak which is the Church, enduring & bearing the Reproaches, Blaſphemys, & contradictions of ſinners, the meſur of whos ſufferings is neer hand fild up, the witneſes Propheſying in ſakloth neer hand ended, the Spirit of lyf from God being entred into them, & they (in meſur) ſtanding on their own feet, the end of the World which lys in wikednes being in meſur com, which ſhal put an end to the Power of ſin, & finiſh tranſgreſſion, & bring in everlaſting ryteoſnes, and eſtablish it in Man kynd, and Mankynd in it, who is now appearing, & by the brytnes of his coming in ten thouſands of his Saints, (in meſur) alredy hath & dayly mor, & mor ſhal, reveal, conſum, and utterly deſtroy the man of ſin. To the Romans.

And now the Gentils or Romans having filed up the meaſur of their Apoſtacy & bloudy abominations, in degenerating, & faling away from *The ſam that hath executed*

The Judgments of God upon al the generations past, is now com to execut Judgment upon this generation, their mesur being filed up both of their wikednes against him, & of his patient & long suffering towards them.

from that pur lyf of faith & holy converſation in Chriſt Jeſus, which was ons appearing in their predeceſſors, *racking, ſtoning Impriſoning, banisbing, torturing, Burning and hanging* thos in whom the Innocent & holy lyf of Jeſus hath appeared, whom God hath raiſed up, & ſent often amongſt them, to warn them, & turn them from the evil of their doings, whos warnings, & counſels being rejected and deſpyſed, Now therefor, is *Chriſt* the *ſam Eternal wiſdom, lyt & Power of God* in Juſt & ryteos Judgment rayſing up the Turkiſh Power, & in, & throuh them wil he Execut, on the *Dragon's, beaſt's, & fals profet's power*, in the Romans or gentils, the Judgments writen. Who alſo, when he hath don his work in Syon wil punish the ſtout heart of *the King of Aſſyria*, & the glory of his hy looks, and the hauhtynes of man shal be abaſed and the loftynes of man laid low, even with the ground, every mountain leveled, & the Lord alon Exalted, & al his enemys becom his footſtool & ſwords beat into plovv shârs, and ſpears into pruning hooks, ſo that nation shal not lift up ſword againſt nation, nor learn war any mor, & the whol creation be delivered from the bondag of corruption into the glorios liberty of the Sons of God, and the Kingdom, and Dominion in, throuh, and over al ſurrendred up unto the Fáther, and thus Chriſt the lyt, vviſdom and Power of God, the Root, and of-ſpring of David, the ſweet ſinger of Iſrael, having glorifyed the Father on Erth, & finished the vvork given him to do, in the faithful adminiſtration, & execution of mercy & judgment, shal be glorifyed with the Father, and the whol creation, in and with him, with the ſam glory which he had in & with the Father befor the foundation of the world which lyeth in wikednes began.

The whol creation is the body of Chriſt.

And as the natural Body of Chriſt is but ón, ſo the lyf, ſpirit or ſoul (which is the Spiritual Body) is but ón alſo, throuhout the whol Body, & every living member therof, which is God manifeſt in the fleſh; The ſam Eternal lyf, & pur Power which giveth being, and form to ón Cretur, giveth form, & being unto al, not only to, & in Man-kynd, but to, and in every Cretur, ſo that the whol, is but ón Body, filed & acted, by ón ſoul guyded, governed & quikened by ón Eternal Spirit, which ar ón, and agree in ón, in him who is the incomprehensibel Lord God Omnipotent, the Eternal Fountain and fulnes of al, and heer in is ſeen that imaginary faith of a Godhed comprehended in three Perſons, for according to their own appre-

prehenſions, a perſon, being a body in conjunction with a ſoul, then it may be affirmed, that ther ar as many Perſons comprehended in the God hed, as ther ar Kynds of living Creturs, and diſtinct Creturs of every Kynd, which on Body with the on ſoul, acted and governed by the on Eternal quikening Spirit, is the on only Son of God, which cam out of the boſom of the Father in whom he was, is & ever shal be wel pleaſed and as the Father hath lyf in himſelf, ſo hath he given the Son to hav lyf in himſelf & to every living cretur or member in him to hav lyf in it ſelf, both in the natural, & ſpiritual body & the lyf of al in the ſeed preſerved, & as Chriſt (who is the eternal quikening Power, to & in the ſeed both of the natural, & ſpiritual body, appears, ſo do they al appear with him in tru Pur glory, & the communication of the vertu of the eternal quikening Power, to & in the ſeed both of the Natural & Spiritual Body is throuh the cros of Chriſt, which to & in the ſeed of the natural body is communicated throuh natural, ſenſibel & viſibel things, to wit, Winter & Summer, heat & cold, ſeed tym & harveſt, hunger & food, thirſt & drink, Nyt & Dây, motion & reſt, But to & in the ſeed of the Spiritul Body after a Spiritual, and inviſibel manner, either ſecretly in the Reyns, heart, and inward parts, or throuh erthen veſſels, which he hath fil d with that treſur, & a diſpenſation therof comittent to them, which is the Spirit of Trophesy added becaus of tranſgreſſion, which ſhal ceas, & fayl, as into the everlaſting Covenant, Man-kynd is brouht: which Communication of the vertu of the Eternal Power, throuh the cros, to and in the ſeed of the Spiritual Body, anſwereth Spiritually to al the dimensions therof, to, and in the ſeed of the natural body, which ar al of them as truly neceſsary to the being, and welbeing of the ſeed, and lyf of God the ón as the other, both in the natural and ſpiritual body, and as deſyr fayls in the on, the natural body returns to the Erth and the ſpirit to God that gav it, and as deſyr fayls in the other ſuch becom ded whyl they liv: which cros, is the everlaſting covenant o God, to and with the ſeed, his own lyf, both in th natural, and ſpiritual body, which in ón, in and throuh the whol creation, and every living cretur

therin

therin contained, only differing in degrees, and manner of working and operation.

And for an assurans of his faithfulnes in making good the covenant on his part to the seed in the natural, & visibel body, he hath given an outward or visibel syn or token, plasing his Bow in the clouds of the visibel hevens; And to the seed of the invisibel or spiritual body, he hath given an invisibel or spiritual witnes, or token, to wit, the lyt which shyneth in the dark plas, in the inward parts, the faithful, & tru witnes of God, the word which liveth and Abydeth for ever, neer in the mouth, and in the heart, concerning which the covenant, & Promis of God is, that it shal not depart out of the mouth of the seed nor of its seeds seed for ever, even so long as the Sun, and moon endureth.

And heer I Judg it expedient further to declar, that Ido not herin ether deny or under vallu ether the person, work or Son-ship of Iesus Christ, that Just, and innocent on, who witnesed a good confession befor Pontius Pylat. But what the holy Profets, & Apostels declared, & recorded in the spirit of truth concerning him, Ido own, & ac knowledg to be tru & do heerby affirm, that the sam eternal Pur holy, & Innocent lyf, & fulnes of God, which dwelt bodyly in him, was the lamb which was slayn from the foundation of the world which lyeth in wikednes, the holy seed of the woman to which the covenant of God is mad in which al the Promises of God ar yea, and Amen, in which al the familys of the Erth shal be blesed, the lamb of God that taketh away the sins of the world, the Shylo into whom the gathering of the Teepel shal be, the Alpha and Omega, the begining & the end of al the works of God, without begining of days or end of lyf, who was, is, & is to com, & abydeth the Sam for ever, world without end, and that he cam out of the bosom of the Father in whos mouth was found no guyl, in whom the temter nether had nor found any plas, & was the first begoten from the ded, the first born among st many brethren, the Author, and Captain of eternal salvation, who pased the tym of his sojourning on Erth in that mortal body, in the Purfear & lov of God, faithfully finisingh the work given him by

the

the Father to do, & in the ſam eternal Spirit offered up himſelf unto God without ſpot, & returned into the boſom of the Father, innocent holy, harmles, & undefyled, as he proceeded, & cam forth from the Father.

And as concerning that body of flesh in which he appeared, this I ſay, as himſelf alſo teſtifyed, that the flesh profiteth nothing, but it is that eternal word of ſpirit, and lyf, which was mad manifeſt in & throuh that body of flesh, was, and is the wiſdom, and Power of God to ſalvation, in al them that beleeved and that he had power to lay it down, and tak it again, and did lay it down upon the cros, and took it again out of the ſepulker, and in it was received by a cloud out of the ſyt of his diſcypels, and according to the ſcripturs this I ſay, that the things which ar ſeen with the outward or viſibel ey ar but temporal, and fading, but the things which ar not ſeen they ar eternal.

And as concerning what was don, ſaid & ſuffered, by the lyf, wiſdom, and Power of God, in, by and throuh that Erthen veſſel, non hav any profit or benifit therby, but only ſuch who com into a participation of the ſam eternal lyf, and purſulnes of God in them ſelvs, which was in him.

Non hav advantag by the deth of Christ, but ſuch as part ak of his Lyf.

The next ſtal is their *Altars, or communion tabels* vvher they adminiſter an invenrion of their own brains, vvhich they cal *the Sacrament of the Altar, or communion, or the Lords ſupper*, in vvhich they mak ûs *of bred, & wyn*, vvhich after the *Prieſt* hath ſaid his *Charm* of Sorcery, and witchcraft over, cald *conſecration*, they affirm that *the ſubſtans of the bred & wyn is departed*, & that their remaineth nouht, but *Accidents*, and that under thos *Accidents is the Sam body, & bloud of Chriſt* vvhich vvas shed & crucifyed on à cros vvithout the gats of Jeruſalem, being ignorant, that the ſubſtans, not only of bred & vvyn but of every cretur is no other then the only living & tru Lord God, ſo that by their own confeſſion that vvhich they receiv in their *Sacrament*, is only *Accidents without ſubſtans*, and verily as to them ſo it is, for they feed on *ashes, a deceived heart hath turned them aſyd.*

Others ther ar, who thô they hav not, ſuch a heap of lys, and ceremonys about the adminiſtration of it, yet ar they In it acted by the Sam ſpirit in the ground & althô they affirm not that it is the ſam body,

in which the Son of God ſuffered deth without the gats of Ieruſalem; yet after they hav ſaid their charm, cald blesing the bred, they look on it as ſomwhat mor then it was, but what, they cannot wel ſay, caling it a ſupper, when many of them receiv it before they hav eaten their own dinners, affirming it to be the communion of the body & bloud of Chriſt, when as to them its only a Tabel of ſuch as eat, & drink unworthily, they not diſcerning the Lords body, & ſo becom guilty of the body, & bloud of the Lord.

Wheras Chriſt Ieſus, in the ſam nyt in which he was betrayed took bred & blesed it, & brak it & gav it to his diſcypels, ſaying tak, & eat, this is my body which is given for you, do this in remembrans of me, and lykwys the Cup ſaying, this is the new Teſtament in my bloud, which is shed for many, and this was before he had ſuffered deth in that body throuh which he ſpak unto them (mark that) and the Apoſtel ſaid that the bred which they brak was the communion of the body of Chriſt, and the cup of blesing which they blesed was the communion of the bloud of Chriſt, and that ſo often as they did eat of that bread (he ſaid not ons a week, month, or year, but ſo often as they did eat, & drink therof) they did shew forth the Lords deth til he cam, to wit, his deth in the creturs received; & in the tru hunger & thirſt, of the tru diſcerning, and worthy receiver, til he appear in the vertu of his own lyf, blesing, and lov, in and throuh the creturs receved, to norish, and refresh the ſam in every tru diſcerning, and worthy receiver, for it is no other then the lyf of God which taſteth deth in ôn Cretur, to refreſh, norish, & uphold the ſam in another, & herin he taſteth deth for every man, & is the ſavior of man & beaſt, which is the word of his eternal wiſdom, & Power by which he upholdeth al things. That which norisheth, and refresheth, and that which is Norished, and refreshed is ôn, in every tru diſcerning, and worthy receiver; as he that ſanctifyeth, and they who ar ſanctifyed ar of ôn.

The other Itals ar their *Desks, & pulpits*, wher in ſted of ſpeaking as the *orakel of God*, & preaching the everlasting goſpel, according as th[e]y hav ſeen, felt, taſted, & experienſed in them ſelvs, and praying as the Purſpirit of the Lord giveth utterans, they utter forth the imagina-

ginations of their own brains, filing the ears of the Peepel with fabels, & ſtorys of lying ſyns, and wonders, gathered out of the wrytings & books of ſuch whom they cal *antient Fathers, Poets, hethen Philoſophers & Commentators*, with their own imaginations from the ſcriptur's, perverting them to their own, & others deſtruction, intruding into things which they hav not ſeen, uſing ſom words of *Hebrew, Greek, & Latin* ſomtyms in their preaching, in imitation of thos tongu's which wer ons appearing as a gift, in & amongſt the Apoſtels, for a ſyn unto them which beleeved not, that ſo as the ſpeaking in dyvers tongu's, & languages, becam ons a divyding, and confounding curs amongſt the builders of Babel in the fal, ſo to, and in the Apoſtels, it becam a gift of God, or ſyn to ſuch as beleeved not, that they myt be brouht again out of the curs, out of the many tongu's and languages, to learn, and ſpeak the ôn pur languag'.

And in ſted of praying by the motion, and help of the pur Power, and Spirit of the Lord in them, which is the only Advocat vvith the Father, who ever Jivs to mak interceſſion, in and for the Saints, according to the wil of God they read, & utter forth many vain repetitions, which they cal *Maſſes, Ave Marys, Pater noſters, Creeds, Common Prayers, out of their divyn Servis books & Directorys, &c.* With the blynd & dark conceptions of their own hearts & brayns, caled Extemporary Prayers, thinking as their predeceſſors, & fór fathers, the Scrybs, Phariſees & Hypocryts of old, to be heard for their much babbeling, & in ſted of ſinging in the Spirit, & making ſweet melody to the Lord in their hearts, they hav ſeveral ſorts of Muſic, with ſinging men & boys, to mak a noys after the manner of the hethen of old, when they ſacrifyſed their children throuh the fyr unto devils. Others ther ar who ſing, and caus others to ſing the ſaints words and conditions in rym or meeter, many of them being ignorant that therin they do evil, offering the ſacrifys of fools: For, for any ôn, or mor together to ſing as prayſes unto God, in the vvords of the ſaints or Profets left upon record, and ſay that *God is their Ryteoſnes*, and that *he hath pluked their feet out of the myer, & ſet them upon the Rok & eſtabliſhed their goings; or that ther is no reſt in their bons by reaſon of their ſins, & that they water their couch with their tears, & their ſkin is as a bottel in the ſmoak, or that the law of Gods mouth is dearer to them then thouſands of Gold, and Silver, & Sweeter then the hony or the hony comb, as a Lanthorn to their feet & lyt unto their Paths, & their ey not loſty, nor their heart haubty, but that their ſouls ar as weaned children &c. VVhen they ar ſuch as liv in vanity, & Pryd*, and mâk a ſcorn, and a deriſion of ſuch as vvalk in *the lyt, & mak*

the eternal word or spirit of the Lord in them their guyd leader, and teacher, and mak it their delyt to spend their tym in covetos vvays, and practises to heap up to them selvs the Riches, and tresur of the vvorld by dishonest gain, having ther feet stiking fast in the myr of filth and unryteosnes, the singing and praysing of such is not only *a sacrifys of fools but a sacrifys of abominabel lys, & blasphemys.*

And thus al the inward invisibel things of God, being changed into outward visibel syns & shaddows of the (viz for the tru clothing of the ryteosnes of Christ, the tru Imag of God and cros of Christ, Holy-day of the Spirit, Holy Water of lyf, & inward lyt, &c. they hav set up their painted Priestly rôbs, outward Images, Crosses, Holy days, Holy water, outward lyts of Candels

And being strangers and enemys to the lyt, and spirit of truth, in man which sercheth the deep things of God vvhich is the *eternal day, the holy day of God,* vvhich al vvho truly keep, ar children of the day, they hav in their ovvn vvils mâd, and set apart many days which they cal *holy Days,* giving them the nâms of *Christ-mas, Candel-mas, Lammas, Michael-mas* days, & of saints, *as Iames, Peters, Thomas,* & *Iohn's* day with many other Nams, on which days after, they hav bin at their charms of babbeling sorcery, and Idolatros witchcraft, caled, Mas, divyn servis, commy prayers, sermons &c. many tyms the priest taketh their consecrated *breden-Ydol God,* which they cal the *hallowed host, the bedy of their Lord God,* having *a canopy* born over him, & others bearing dyvers *standadrs* or banners, with *Ydol picturs in* them but the *standard & Banner* of Christ, which is *Peas, Lov, Ryteosnes & Meeknes* they ar strangers, & Enemys unto, going up and down the streets, & fields, causing *hy & low, rich & poor, smal & great, mâl & femâl* to follow them in their Idolatros, & pernitios ways & to bow, & kneel down to their invented Ydol, & be subject to their Idolatros practises, after which both priest, & peepel spend the residu of thos days, som in Ydelnes & vanity, others in the exercys of *Ryot, chambering, wantonnes, masking, Dansing, bowling, delitios fâr & feasting, excesyv drinking VVyn & strong drink* to drunkennes with several other ways of vanity and wickednes. And being strangers, and enemys to the spirit of the Lord, that *pur living fountain of living holy water* in the in ward parts, which washeth & clenseth the in ward man, in which the saints draw ny to God, & God draweth ny to them by wich they resist the devil, & mak him flee, they tak *outward water* which after the priest hath said his charm over, cald consecration, they cal *holy water* they sprinkel both them selvs, and the Peepel, causing also the Peepel to sprinkel them selvs, crosing themselvs with their hands, affirming that it wil keep away evil spirits, & dryv away the devil &c. Whylst the bodys of both priests, & peepel ar becom the habitations of devils, the cages, & holds of every fowl spirit, the seed, & children of hel, & the devil, for they being found in the ways of deceit, enmity, unryteosnes, covetosnes, oppresion, hypocrisy, Idolatry, persecution

and

and murdering of the saints, & thes being works of the devil, they ar therby rendred the seed and children of that Father whos works they do, as Christ said to the Jews of Old who said they wer the children of Abraham.

torches, &c.) the Peepel ar deseved of the tru substans, & fed only with inventions in which ther is no vertu.

And lastly they caus a Law to be mâd prohibiting any from assembeling themselvs together to the Exercys of any worship, but only in their *Mas-houses or Idol-tempels*, under the penalty of being Reputed, and delt with, as *Conventikelers holding unlawful assemblys, Hæretics, Non conformists*, & *disorderly Persons*, which hath bin Executed on thousands of Innocent persons, in ways of cruelty, bloud and murder, in ages & generations past unto this day.

Thus having eaten of the forbiden tree, which appeared beautiful to the ey, shee (the Ecclesiastical Power) gav also to her husband (to wit the Civil Power (so caled) even the whol body of them, even al the Potentats, Kings, Prinses, & Rulers, throuhout Christendom, who hav eat also with her: And that al myt be mid sur, on their Tarts also, they invented an oath caled the oath of Allegians, to be taken by such as ar within the Confyns of ech of their several dominions, causing their Laws, with Bils, Bonds, and wrytings obligatory to be put in Latin, under a pretens to uphold, and incorag learning, wherby provision was mâd to uphold, that Proud, Covetos, Vnresonabel, Extorting, and Deceitful generation of men cald Doctors in the law, Counselers, Advocats, Solicitors, Atturnys, Clarks, and Scrybs; and to the end that al myt be mâd saf, and secur on every hand, they hav the red Dragon, or Military Power, which they Plas, and quarter up and down, in, and throuh the nations, in thos foxes hols, to wit, the fensed citys, strong holds and garrisons, standing ther, as the angels of ech devil, redy to obey and fulfil their cursed wils, and plesurs; So that they becam as a three fold cord or bond of wickednes not easily to be broken, wherby the nations becam subjected under the cruel bondag of corruption; not wilingly but by fors, and cruelty, and becam as an As or the foal of an As on which never man sat, but cruel devouring beasts of prey, whos journy hath not bin to Ierusalem but to the rebuilding of Iericho, which is cursed with the founder, and the finisher, who laid the foun-

dation therof in his first born, by whom sin & transgresion had its entrans into the world, which is now finishing in his yongest son, the foundation of whos wals, is bloud, and murder, & the gats therof deceit and lys, into which nothing can enter but that which defyleth, and worketh abomination, in the darknes wherof the nations of them that sit under the region of the shadow of deth, do dwel and walk.

And thus the old serpent the God of the world, having finished his work sat himself down in them to tak his Rest, as a strong man armed, concluding to keep his hous, wyf, children, & goods in safty, and peas, in their dyabolical order, & fraternity, if possibel to al ages, & generations, making them selvs Merry together over the slayn Innocent witnes of God the tru heyr of al, which they hav crucifyed to & in themselvs afresh, & hav mad themselvs drunk with the bloud of the Innocent, lying down together, in their beds of Eas, to tak their fil of Dyabolical lov together in the Exercys of al manner of Abominations, & filthynes both of flesh & spirit, until the morning, the good man of the hous being gon from hôm, & not to return til the tym appoynted, issuing forth the filthy seed of their corrupt bodys of adultery & whordom, in a continued succession, throuh and over the nations, to comand, govern, feed, and teach the flok of slauhter, every ôn vvith the number of their blasphemos Nâm, according to their plâs, and degree in the *Goverment & Heraldry of hel*, of vvhich their sôr-heds are ful to vvit, *Master, worshipful, Ryt reverend, gratios, most honorabel, Excelent, nobel, welborn, renowned, vertuos, Illustrios, sereen, hy & myty Stats & most myty Invinsibel Emperors, Kings, Prinses, Duks, Earls, Lords, Barons Knyts, Esquyrs, Gentelmen, Captain-Lieutenant & Major-Generals*, vvith al other the nams and tytels in the *Civil* and *military* goverment (so caled) the seed of the adulterer.

Others called *Curats, Chaplens, Priests, Rectors, Deans, Arch-Decons, Bishops, Ryt reverend gratios Lords, Arch-Bishops, Monks, Fryers, Nuns, Iesuits, Cardinals, Prins-Cardinals, with the Pops holynes, and al* other the blasphemos nâms and tytels, in the *Ecclesiastical body* (so caled) the seed of the vvhôr, al of them under the cursed *leagu, bond, covenant*, and *Agreement of hel* and deth, to ech of their heds, by the oaths of allegians, and supremacy, scattered up and dovvn the nations as the Egyptian task masters, & midvvyvs to see that nôn but femal children be kept alyv and that the appearans of the *mal*, the *Ryt heyr*, be murdered, and destroyed in the Birth.

Others

Others ther ar caled reformed churches, whos first rys & appearans was throuh the motion of the Pur Power of God as on the waters, the fas wherof darknes had covered, which was the cry of the souls under the Altar, the cry at midnyt giving warning of the Brydgroms coming, throuh whom Christ the Angel of the covenant opened, sounded, and Powred forth the fifth, & sixth seal, trumpet, & vyal, (the effects wherof ar not yet fully accomplished) wherby the waters of the great river ar dryed up and the way of the Kings of the East prepared, among whom wer many that wer as the Egyptian midwyvs that feared God, and he mad them houses, and they did eat, and drink in his presens, and he tauht in their streets, and they did propheſy in his nam, & cast out devils: which manifestation of the Power of God in and throuh them, was the day known to the Lord, nether clear nor dark, in the evening wherof, the lyt hath appeared, who did not only spar, but norished, and incoraged the appearans of truth, and ryteosnes in such in whom it appeared, wherby way was mad for the making redy a peepel prepared for the Lord, and for the birth, & rayſing up of the Man-chyld that is to Rul the nations with a Rod of Iron, but now being gon from that of God in them, which ons moved in their predeceſſors, ar becom on spirit in the ground, with great Babylon the mother of harlots, and abominations, and being found partakers with her in her sins must receiv of her Plagu's.

In them (to vvit) the Beast's and fals profet's spirit, and povver, ar the Angels which kept not their ovvn habitations and the spirits in prison ons rebelios in the days of Noah, vvhich by the vvisdom, and Povver of God hav bin reserved and kept, as in chayns of darknes, unto the Judgment of this great day, throuh Ages, and generations, in the natural body, as in the Ark, of vvhich, that mad by Noah at the Comand, and dyrection of God, vvas a figur in vvhich ark, vvas not only the seed of God which is pur, in Mankynd, and in every creatur, but the seed of the serpent also, (as the beloved, and the hated, had conception, and birth in, and throuh on vvomb,) the on preserved to the day of salvation, Redemtion, and deliverans, of the vvhol creation from the bondag of corruption into the glorios liberty of the Son o God, & the other reserved to the great day, of Judgment, destruction, & perdi-

tion

tion of al ungodly men which day is now com, & the evening and cool of their day approached, & the eys of them al muſt now be opened & they shal ſee that they ar naked; the voys of the Lord God they muſt now hear, & his Ryteos decree, & ſentens concerning them, they muſt unavoydably bear, and alth͡ they go from rok to Mountain, & from Mountain to hil, yea even amongſt the trees of the garden to hyd them ſelvs, yet shal they not be abel to eſcâp, for a ſtronger then the ſtrong man is com (who in meſur alredy hath) & dayly môr & môr shal lay hold on him & shal bynd him, & caſt him out, & ſpoyl al his goods, his children shal be fatherles, & his wyf a widdow, even vagabonds continually, which shal ſeek their bred out of deſolat plaſes, yea his habitation shal be deſolat for ever, & another tâk his plas, the curſed city muſt now fal flat befor the tru Iſrael of God at the ſounding of the Rams-horns not a ſtôn shal be left upon a ſton in that curſed building, unthrown down, the three fold cord, that curſed bond of corruption, ſo ſubtilly, tvvyned muſt now be unwound, & untwiſted & utterly broken to pieces, never mor to be ſet together again, and the covenant, and agreement with hel, utterly diſannuled, the Lord hath need of *the As*, & hath ſent of his diſcypels for him, & *the As* is in meſur looſed, and he in meſur ſits theron, and is in meſur entred into *the Tempel*, with his whip of ſmal cords, and in meſur hath, and dayly mor & mor shal, dryv out al the *buyers & ſelers, and over turn the Tabels of the mony changers*, to wit, thos who at the entrans of every *heyr* & *ſucceſſor*, in to the *thrón do* alter, & chang the imag & ſuperſcriptions of their mony, and the ſeats of them that *ſel dovs*, to wit, thos whos counſels, and contryvments hav bin, & ſtil ar, how to *oppres*, *Spoyl*, *and mak a prey of the innocent*, his arm is mâd bâr & his hand ſtretched forth which shal not be drawn bak til he hath don, & finished his vvork, his ſtrang work, and brouht to Pas, & accomplished his act, his ſtrang act he wil not ceas to *over turn*, *Overturn*, *Overturn*, til he com whos Ryt it is, and he wil giv it him.

And now of what hath bin heer declared, concerning thee *O Leopold*, and *thee O Pòp of Ròm*, with al *Kings*, *Prinſes*, *Rulers*, *& Governors*, & al in *Authority* under you, of what *Degree*, *Rank*, *Or order ſoever*, *whether*, *Military*, *Civil*, *Spiritual*, *Or Eccleſiaſtical* (ſo caled) and al *Peepel*, *Hy & Low*, *Rich and Poor*, *Smal*, *& great*, *Bond & free*, *Mal*, *& Femal*, of what *Nams*, *Orders*, *Forms*, & *profeſion* in *Religion* ſoever known, even whol Chriſtendom, with al the Dominions & territorys therunto belonging, of what *Nation*, *tongu' or languag* ſoever, & every parti-

particular perſon in them contained, who ar under the *comand, Goverment, and teaching of Man*, *This is the ſum.*

That a curſed ſpirit of *Apoſtacy*, & *faling away*, from the tru *Chriſtian faith, lyf and Practis*, even the myſtery of inquity, which was for ſeen, & for told by the *holy Profets*, *and ſervants of God*, recorded in the ſcripturs of truth, took plàs *in thee O Chriſtendom*, even in thyl *elders*, and *teachers*, which throuh them hath grown, & ſpred it ſelf, as evil leven throuhout the whol lomp, that curſed ſeed of the Serpent hath grown up in thee, not only in thy *Elders & teachers*, but alſo throuh them, in thy *Rulors*, *warriors*, & *Peepel*, & is becom *a Man of ſin, & myſtery of iniquity* even the Son of perdition, yea a ſtrong man armed with the dragons Power keeping poſſeſſion of the hous, to wit of *thee O Chriſtendom*, ſiting as God in thee, who ouhtſt of ryt to be *a living Tempel*, for the tru, & living Lod God omnipotent to dwel, and walk in.

Which hath rendred thy *Military Power*, even the whol body of them to be the *great Reed Dragon* that gav to the *beaſt* his power, ſeat, and great Authority, with *ſeven heds, ten horns*, & *ſeven crowns, upon his hed*, which hath, & ſtil doth ſtand befor the woman, which did, & now doth bring forth the man-chyld, who in meſur doth and dayly mòr shal Rul the nations with a Rod of Yron, who failing in his firſt enterpry's againſt the bâb of glory, & being caſt out of heven into the erth, hath, & ſtil doth perſecut the woman, which did, and now doth bring forth *the Man-chyld*, & hath & doth caſt out water as a floud out of his mouth to cary her away therwith, making war with the Remnant of her ſeed which keeps the commandements of God, & hav the teſtimony of Jeſus, even the arm of the ungodly which muſt now be broken, a ſtanding engyn to oppres, ſpoyl & conſum the treſur, & bloud of the nations.

Whos Rys & continuans to this day, is in the ſpirit of the old ſerpent which was in Cain & in *Simeon & Levy thos* brethren in Iniquity, in whos habitations ar the curſed Inſtruments of *Murder*, *Bloud & cruelty*, whos practis was, and ſtil is, whylſt pretending overturs & treatys of peas, & agreement, to ſeek & tak advahtages, to *Kil*, *Murder*, & *Deſtroy* But the day is now com, in which they muſt receiv their *Iuſt Reward* from the Lord God & they shal be divyded in *Iacob*, & ſcattered *in Iſrael*, & a *Fugityv*, & *vagabond* on the erth, from the Lord God for ever muſt that Power and ſpirit be, in which they ſtand, and by which they ar acted.

Thy *Civil Power* (ſo caled) even the whol body of them, *Emperors*,

Kings, Prinſes, & Rulers, & their predeceſors in the fal, hav bin, & ſtil remain that *ſcarlet colored beaſt* ful of the nams of *Blaſphemy* having ſeven heds, & ten horns, which aſcended out of the bottomles pit, upon vvhom the *ſcarlet whor* that adulteros Woman, Jeſabel, to vvit, the whol body of thy *ſpiritual men or Clergy,* (ſo caled) hath, & ſtil doth ſit, which hath mad war with the two vvitneses of God, and overcom them, vvhos Power, ſeat & great authority was given and is ſtil upheld by the dragon, or military Power, whos mouth hath uttered great things, & blaſphemys, vvhich vvas to continu trampeling the holy city, *fourty & two months,* opening his mouth in blaspheimys even againſt God, blaſpheming his Nam, tabernakel, and them that dwel in heven, who hath mad vvar vvith the ſaints & over com them, & hath had, & ſtil hath Power over Kingdoms, tongu's, and nations, and vvas, and ſtil is vvorshiped, by al vvhos Nams ar not writen in the Lambs book of lyf.

Their ſeveral *throns, and Seats of reſidens,* exampels of villany, & al manner of vvickednes to the ſeveral, *Kingdoms, Domunions, and territorys* over vvhich they rul, ſending forth the ſtinking ſmels of *vanity, Pryd, Luſt, VVantones, VVhordom, Excet, Drunkenes, vayn Pleſurs, Oppreſion, Cruelty, Injuſtis, Deceit, Envy, Murder, & making a prey of the Innocent,* ſuch as depart from Iniquity.

Whos rys & continnans to this day, is in the Spirit of the old Serpent, which vvas in *Cain that city builder, & in Iſmael, Nimrod, & Eſau,* and in thos *Kingly Governers of Sodom and Gomorrha,* and the citys therabouts, vvhos practis vvas and ſtil is by ſtryf, contention, and vvars to deſtroy, and murder the Peepel, under their government therby to vvreſt Dominion out of the hands of ech other, amongſt vvhom *juſt Lot* is mad a priſoner, and captyv.

But the day is now com, in vvhich *Abraham the Brother of Lot* is arming his houshold; *& Gideon the Lords Thresher,* vvith his sharp threshing inſtrument having teeth, hath taken the field vvith his *three hundred Men,* and the Lord vvil ſmyt them as in the day of *Midian,* & mâk their Prinſes as *Oreb & Zeeb,* as *Zeba & Zalmunna,* vvhich perished at *Endor,* the habitation of the Spirit of vvitch craft, and becam as dung upon the Erth.

The *Captyv Exyl* haſteth to be delivered, and shalbe lifted up out of the pit, and redeemed and brouht bâk, vvithout money, & vvithout prys, but the prey shal not be taken from the myty, nether shal the lavvful captyv be delivered out of his hand, vvho had deſcended

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into the lovver moſt parts of the Erth, even into the Belly of hel, but is novv aſcended, and aſcending up far abov al hevens, leading captivity captyv, giving gifts unto Men, ſpoyling *Principalitys & Powers*, even the *Potentats*, *Kings*, *Prinſes*, *& Rulers* of the Darknes of this World, making an open shevv of them triumphing over them, and trampeling on them *in hu cros*, vvho is the *lyt & lyf*, *of Men*, & the *VViſdom*, *and Power of God.*

Thy Eccleſiaſtical Power even the whol body of them, caled the *Clergy* or *Spiritual Men* with their predeceſſors in the fal, & apoſtacy, wer, and ſtil ar, that great skarlet whor wich ſeteth upon many waters, even the mother of harlots, & *abominations of the erth with whom thy Potentats*, *Kings*, *Prinſes*, *Rulers*, & *Peepel*, even the whol body *of thee O Chriſtendom*, hav commited ſpiritual fornication, arrayed in purpel, skarlet and fyn linnen, deked with gold &c. having a golden cup in her hand ful of abomnations, & filthynes of her whordoms, on whos forhed is writen, *Myſtery Babylon the great*, the mother of harlots, and abominations of the *whol Erth*, who hath bin, and ſtil remains drunk with the bloud of the *Saints*, and of the *Martyrs of Ieſus.*

Thy ſeveral plaſes of worship, *Tempels of Tdols*, plaſes of the forms of godlynes with out the lyf and power therof, which ar to be turned from, the vvhol body of thy vvorship, as an Altar vvith an inſcription *to the unknown God*: The ſeveral exercyſes of *prayer*, *preaching*, *ſacraments ſinging*, *with the obſervation of days*, *tyms*, *& ſabbaths*, performed and obſerved, ar loathſom, ſtinking, & moſt abominnabel in the noſtrils of the pur God of lyf; no other but as the offering of ſwyns flesh, bleſing of Ydols, or murdering of men, being performed in that ſpirit & Povver vvhich is enmity againſt God.

Whos Rys, and continans to this day is in the ſpirit of the old ſerpent, vvhich vvas in Cain vvho could *offer a ſacrifys*, & then *murder his brother* & in *Balaam*, *Athaliah & Iezabel*, vvho hav riden the ſeveral nations of Chriſtendom as an *As* for dishoneſt gain, *the wages of unryteosnes*, and vvhen the *As* hath bin mâd ſom tyms to ſpeak vvith *Mans voys*, and treprov their madnes, folly and vvikedneſs, he hath bin revvarded by them, not only vvith *grievos ſtryps*, but vvith *ſpoyling of goods*, *fyns*, *Impriſonments*, *banishment*, *hanging & burning.*

But the Day is now com, in which ſhe muſt receiv her juſt, & ryteos reward at the hand of the Lord God, & the Lamb, & in the Cup that ſhe hath filed, muſt now be filed to her doubel & althô ſhe paint

her fâs, & look out at the window and Cry treaſon, treaſon, at the appearans of the Ryt heyr, whylſt the Crown is ſeting on his hed by the Royal Trieſthood, in the Holy Tempel of the Lord in the ſecret of which (towit, honeſt, Contryt, Humbel, & broken hearts) he hath bin hid from her Murderos conſpyracy in deſtroying the ſeed Royal, & during the tym of the cruel & uſurped Reyn of her, and her Husband, (which was the plâs of the beloveds retyrment, until the breaking of the day, and fleeing away of the ſhadows) yet now muſt ſhee be thrown out at the window by her own Servants, and be troden under foot as unſavory ſalt, & thos dogs, towit, the horns ſhal hât her, eat her fleſh, & burn her with fyr, ſo that nouht ſhal be left of her; but the ſkul, feet, & palms of her hands, the ôn to mâk known their deſolat condition, the other to bear them as mourners about the ſtreets, & the palms of their hands to receiv what others ſhal freely beſtow upon them.

The Profet of the Lord is returned from the câv, & deſcending the Mount of God, & tryal muſt now be mâd, which is the living, & tru Lord God, and the God which anſwereth by fyr, he was, is, and for ever ſhal appear to be the only, living, & tru God: Wherfor al yee worſhipers of al ſorts, of what nâms, & in what forms, & profeſſions ſoever, without the lyf and pur Power of God, gather your ſelvs together, every ôn to the worſhip of your God, with the Maſſes, Ave-Marys, Pater-nosters, Dyrectorys, Servis-books, Common Prayers, & Extemporary Devotions, & cry aloud for your God is now faling into aſleep out of which he ſhal never mor awak, he is on a journy from which he ſhal never mor return, & if audiens, & help now fayl you, ther is no way of eſcaping for you, but by the two edged ſword of the Lord yee muſt be ſlauhtered, in to the Lâk of perdition muſt yee be caſt, and the vengeans of Eternal fyr ſeiz upon you.

Thy *Schools, Colledges & Vniverſitys* ar as ſo many ſtanding, ſtinking ponds of corrupt, Infectios, & poyſoning vvaters, corruptin, & infecting Man kynd even from *their chyld-hood* raiſing, quickening, & norishing *that ſpirit, & Power in them*, vvhich is foolishnes, & enmity againſt God, fiting them only to be habitations of Devils to ſerv, and vvorship

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the devil, the God of the vvorld in their generation, trayning them up in the learning, and knowledg of tongu's, parts, and arts ſtanding in that vviſdom, and Povver, vvhich is ſoolishnes, and enmity againſt the pur Lord God.

Whos rys, and continuans to this day *is in the ſpirit of the old ſerpent* which was in *Cain* & his poſterity, *that Liberal-art-inventing-ſpirit*, & in the *aſtrologers* of Egipt and Babylon, and thos curios *liberal Artiſts*, vvho at the appearans of truth in, and throuh the holy apoſtels brouht their books together, and burnt them openly, thô valued at an hyrât, and happy vvould it be for them, if, at the appearans of truth now, throuh the deſpyſed and contemned children of the lyt, they myt be brouht to follovv their exampel, for the day is novv com, in vvhich they muſt receiv their juſt, and ryteos revvard at the hand of the Lord God omnipotent, even in the lâk of perdition, and deſtruction vvith their lybrarys, and ſuffer the vengeans of eternal fyr, vvith that body of vvhordoms, and abominations, of vvhich they ar, as it vver the vvomb or generating part.

Thy *Towns, & Citys*, ar as ſo many ſvvarms of filthy vermin, ſending forth the ſtinking ſmels of *Covetoſnes, pryd, deceit, oppreſion, vanity Idelnes, luſt, whordom, drunkenes, gluttony, and al Manner of unryteos and abominabel practiſes*. But the day is novv com, in vvhich they muſt receiv the juſt revvard of their doings, and be dayly mor, and mor depopulated, and the great, and fayr houſes ſtand vvithout Inhabitants, and shal vvaſt, and conſum away until they becom as un-waled villages.

Thy *courts of Iudicatur* vvith their dependanſes, to vvit, thos cald *Iudges, Doctors & Sergeants at Law, Counſelers, Advocats, Aturnys, Solicitors, clarks, & ſcrybs* ſo many, ſeats and inſtruments of cruel oppreſion injuſtis, brybery, and extortion, even a moſt intolerabel burden to the peepel of the ſeveral nations, tongu's, & languages, Amongſt whom they Exercys dominion, vvho inſted of doing them juſtis, ending their differenſes & reconcyling them to ôn another, mâk aprey of them, laying burdens on them grievos and hevy to be born, but not touching them to help or eas them vvith ôn of their fingers, cauſing them to ſpend *their tym*, vvear out *their bodys*, vex, and torment *their Spirits*, vvaſt, and conſum *their Eſtats* in vvaiting, and attending on them, and yet to fayl of their expected iſſu from them. But the day is novv com, in which they alſo shal receiv the juſt revvard of their dongs, even vvrath, vvo, miſery, and deſtruction from the preſens

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of the Lord God, and the glory of his pur povver, in the lâk vvith that Beastly Body of which they ar members, whos cursed and oppresing Power they represent & Exercys.

Thy several sorts of *Marchants, buyers, selers & traders*, in ships, shops, Wâr-houses, Ins, victualing-houses, fayrs, and markets, with their weihts, and mesurs: so many plases, instruments, and inventions in ways of commers in that spirit which is enmity against God, whos practises hav bin, & stil ar to hord up the several stôrs, & provisions of the hous of God, til they somtyms corrupt, rot, and spoyl whylst many poor creturs ly up and down streets, & villages hungry, cold, & in want of cloathing pyning away, and perishing for want of the creturs (which spoyl, and oppresion must now be charged on them) making marchandys of the *gifts* of God, wich al flow from the *ôn gift* vvhich he freely gav to the children of men, vvithout respect to persons, somtyms deceitfully mingling the Creturs, the corrupt vvith the sound, puting on them deceitful colors and garnishings, to increas their dishonest gain by them, *the seler* using many deceitful words about the goodnes of them, *& the Buyer the* lyk to undervalu them, the *seler* often tyms taking advantag on the vvant necessity, and ignorans of the *buyer*; & the *buyer* oftentyms doing the sam to the seler, using also ways of deceit to mak the creturs to weih the hevier, & fil the mesur sooner then otherwys it would, and thus the spirit of covetosnes, *deceit, theft, & oppression* acteth both buyer, & seler.

But the day is now com, in which they also must receiv the just, & ryteos reward of their doings from the ryteos Lord God omnipotent, the hand of the Lord is smyting at al your dishonest gain: *VVo, misery, weeping*, & *bitter howling*, & *lamentation* must now be (dayly mor, & mor) your portions, deth and withering is now seizing on you, which shal continu, until your *ships, shops, Ins, victualing-houses, fayrs & markets weihts and mesurs*, ceas to be frequented or mad ûs of, The Lord wil recover his corn, wyn, wool, and flax even al the stors of his hous out of your hands and wil feed, & cloath his houshold himself, and giv them food, & rayment in du season, and in du proportion, & al who shal put vôr ether on their baks, or into their bellys, shal receiv in them selvs the just reward of their own shâm, and folly from the Lord God.

Thy several *Nations, Kindreds, Tongu's, and Languages* ar as the dispersed, divyded, and consounded builders of babel, as so many several fields over grovvn vvith brambels, bushes, bryars, and thorns, abounding

bounding in al manner of the curſed fruits of the ſeed of the old ſerpent redy ryp to be cut down, & conſumed, by the vengeans of the eternal fyr of Gods juſt, & Ryteos wrath, & vengeans, which is now broken forth on them and shal dayly môr, and môr be revealed from heven againſt them.

Thy *whol body* even *hed and tayl*, *branch and Root*, *rulers*, *wariors*, *prieſts & peepel*, *hy & low*, *rich & poor*, *bond and free*, *great and ſmal*, *mâl & femal*, even al under *the dragon's beaſts*, & *fals proſets*, *ſpirit*, & *Power*, ar a corrupted loathſom, & defyled body of ſin & deth, even the body of that beaſt which Daniel in the ſpirit of propheſy ſaw; which is now to be ſlayn, and his body deſtroyed, and given to the burning flâms: by al which it hath, & doth appear, that great hath bin, & is the myſtery of Iniquity, to wit, the *old ſerrpent*, *the God of the world*, *the devil*, mâd manifeſt *in fleſh*, & novv Judged and condemned in the pur Povver of *the eternal ſpirit*, ſeen, and comprehended *by Angels*, beleeved on, & vvorshiped in the vvorld, *by al whos nâms ar not writen in the lambs book of lyf*, and novv thruſting dovvn to everlaſting sham, & contemt, & ſuffer the vengeans of eternal fyr) vvher by the habitabel parts of the erth hav bin the cros, on which the lamb, ſlayn from the foundation of the world vvhich lyeth in wickednes, hath bin crucifyed, and mankynd ground, throuh vvo, miſery, grief and pyan, as betwixt the nether and upper milſtons (to vvit) that curſed, cruel, oppreſing & *helish power*, *& dominion* which hath bin, & ſtil is exercyſed over man-kynd, by ſuch as hav, & ſtil do rûl over them in the ſpirit, and Power of *the old ſerpent the devil*, *as* the *Nether mil-ſton*. And thos juſt & ryteos Judgments, tribulation, & wrath, of God which hav ſeized on body ſoul, & ſpirit of every particular that hath don evil, as *the upper milſton*. *So that the Eden of God* hath bin mâd as *a deſolat wildernes*, the *hous of liberty*, *& freedom*, a hous *of miſery*, *thraldom & cruel bondag*; the *Tempel*, and *ſeat of God*, the *ſynagogu' of ſathan*; even the thron, and ſeat of the Man of ſin ſiting in it as God; the hous of prayer, A den of *murdering thievs & Robers*, and the *garden of the Lord a field of bloud*, and murder.

But *the voys* is gon forth from the *Lord God*, whos vvords ar ſpirit, lyf, and Power for Mans return, and as Man-kynd coms to inclyn the ear, and heart, to hear, and obey the reproofs of inſtruction in the *inward parts*, which is the way of lyf, and door of Eternal ſalvation, the vois of this *curſed mil* shal ceas, and the nether ſton ther of be caſt into the bottom of the Sea never to arys mor, and *the upper ſton*, in mercy and lov, by the Lord, be removed, and ſo the field of bloud, & cruelty

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shal be com the garden of the Lord, in which Man-kynd shal dwel, & walk, reconcyled unto God, & ôn to another unyted together in the everlasting bond, & Covenant of *pur lyf, lov, Peas & Rytcosnes*, never mor to be forgoten, *& the den of thevs, a Hous of Prayer* to al Nations, & Generations: the Thrôn, & seat of the Man of sin, the Tempel, seat & Thrôn of the living, and pur God: *the Hous of misery, thraldom', & bondag', the plâs of the glorios Manifestation, & injoyment of the glorios freedom*, & liberty of the Son of God, *& the desolat Wilderues*, shal becom *the Eden of God.*

Throuh al which Man-kynd hath, & yet mor perfectly shal, experiens the differens betwixt the cursed fruits of the ways of his own choys, and the sweet, plesant, & blesed fruits of abyding in that stât of pur Lyf, Lov, Peas, Ryteosnes, & Dominion over the works of Gods hands, in which he was plased befor the entrans of sin, & transgression, & to which Christ the Lyt, Wisdom, & Power of God in mâl & femâl is now redeeming & resloring Man-kynd again into.

The Body arraind.

VVherfor, o thou Leopold *& thou o* Pôp of Rôm, *& al yee* Kings, Prinses, Rulers, *&* Governors, *with al in Power uuder you of what degree rank, or order soever, whether Mlitary, Civil, Spiritual, or Eccleasiastical (so caled) & al yee Peepel, hy & low rich, & poor, bond & free, smal & great, mâl & femâl, even the whol body of thee O Christendom with al the Dominions, & Territorys to thee belonging, & every particular Person comprehended in them, who ar under the Command, Government & teachings of Man.*

& sumanoned to Answer the charg.

Stand up, & see what thou canst say for thy self, as to this charg of hy cryms, great provocations, & bloudy abominations, which on the behalf of God, his crucifyed Son, his grieved Spirit, his murdered Saints, his burdened & cruelly oppresed Peepel, is now prodused against thee: For to the Bar, *&* great Tribunal, *of the Living, Eternal, Ryteos, Just, Pur, & Towerful Lord God omnipetent: Who is a consuming fyr, & everlasting burnings to al the*

al the workers of iniquity, art thou now brouht; And ſtrong is the Lord God who judgeth thee, his moſt Ryteos wrath, plagu's, & vengeans thou canſt not eſcap, out of his hand non is abel to deliver thee.

If thou ſeekeſt to juſtify thy ſelf, & plead *not Guilty.* Thou canſt not anſvver ôn of a thouſand: Thy abominabel *Exces, Pryd, Drunkenens, Gluttony, & Ambition*, teſtifyeth againſt thee to thy very fâs; In thes thou art ſeen, & known a far of, in the many varios, & vain faſhions of attyr, deked vvith coſtly, vain, Lyt, & needles, ornaments, vvith thy ſtout, & loſty looks, countenanſes, ſpeeches, deportments, & carriages. *Excess, Pryd, &c.*

If *of cruelty & oppreſion* thou vvouldſt clear thy ſelf, even a numberles number of vvitneſes bear teſtimony againſt thee, tovvit the *Groans, general complaints, & crys* of al ſorts *of Peepel, Nations, Tongu's, & Languages* under thy government, of the intolerabel burdens, and oppreſions, throuh the *Dragons', Beaſt's, & fals Profet's* Povver in thee; *By Taxes, Tyths*, robing, ſpoyling, plundring, bereaving them of their outvvard, injoyments, fruits of their labors, & induſtry: The noys, & dayly ratteling of the Yron fetters of the Slavs, beſyds the many dark hôls, & Cels, vvith the many *Raks*, & other curſed Inſtruments, of ſecret, & open *cruelty, torturings, & murder*, as alſo the great, & grievos *payns, wounds* & torturings which thouſands of innocent Perſons, hav ſecretly, and openly ſuſtained by them, at thy hands, in ages paſt unto this very day; As alſo the many Innocent, and harmles perſons, who in this ſage hav and ſtil dolyy inſnared in *Hôls, Priſon houſes, naſty & ſtinking plaſes, & dongeons*, being mâd a ſpoyl, & a prey of, and non faith deliver. *Cruelty & Oppreſion.*

If *from Idolatry, & fals VVorship* thou wouldſt offer any thing to clear thy ſelf: Then ſûrly the numberles number, *of graven, & Molten-Images, Crucifixes and Picturs, in thy hy ways, markets, ſtreets, courts of judicatur, Idol Tempels, dweling houſes*, and carryed about the bodys of *thy inhabitants*, myt mâk thee blush for ſhâm, and ſtop thy mouth, & for ever render thee ſpeechles: Beſyds the dayly bowing, cringing, kneeling and babling of thy Prieſts, & Peepel in an unknown tongu' befor them, & much môr myt be produſed. *Idolatry.*

If *from the guilt of Innocent Bloud* thou wouldſt go about to wyp thy mouth or wash thy hands, then ſurly the records of the many dear Innocent & holy *Servants of the Lord, Saints, Martyrs, & faithful witneſes of Ieſus*, both mâl & femâl, who hav bin ſecretly & openly, murdered, by hanging, burning, and dyvers other Anti-chriſtian, and cruel vvays put to deth *in thee O Chriſtendom*, giv loud, and ſufficient evidens againſt thee to ſtop thy mouth, & render thee ſpeechles, againſt whom thou hadſt nothing *Perſecution & bloud-ſhed of the Innocent.*

but as concerning the law of their God, ſom wherof being put to Deth not many Months ſins *by hanging, even in New England*, which ar ſtil freſh in memory, even at the hands of ſuch as not long ſins, left their own natyv Cuntry, under a pretens to avoyd perſecution from others, and injoy liberty of Conſciens in matters of Religion & worship themſelvs, which hath rendred their cruelty, and Murder, dôn *upon my Brethren & Siſter*; thos innocent Servants of the Lord, much mòr grievos, impios, and abominabel, beſyds *their cruel, and Antichriſtian dealings with many Others, by fyns, cruel impriſonments, ſpoyling of goods, banishment, & cuting of ears.*

Further mor if thy Heds & Rulers in the Military, civil, and Eccleſiaſtical Power (ſo caled) shal plead a Ryt in & over the nations, by Heyr ship, Succeſion & antient preſcription, and ſo go about to juſtify al their oppreſions, wars, murder & wickednes, as being lawful to do what they wil with their own.

To it I answer, that al pleas of Ryt by *Heyr ship, ſuccesion, and antient preſcription*, which hav not their foundation in the *Pur law of lyt & lyf, & ſound reaſon* which is of God, ar *nul* and *voyd*; That heirship, and ſucceſſion vvhich is unſound, and rotten in the ground, and foundation, can never be màd ſound & good by antient preſcription; But on the contrary, it renders the heyrs and ſucceſſors in ſuch claims, by ſo much the môr deeply guilty, and lyabel to the greater and môr hevy Judgment, and condemnation. Novv it may, & Doth appear by records of truth; That the *ground & foundation* of that Povver in vvhich yee ſtand as to Chriſtendom vvas laid in *deceit, unfaithfulnes, trechery, Murder and Apoſtacy* (thô as to the antiquity of preſcription it is of a larger extent then perhaps your ſelvs, may plead, or think Its original, root & ſpring being from that old Sérpentyn Spirit, vvhich vvas a lyar, & a Murderer from the beginning of the World vvhich lyeth in vvickednes.) But your original Predeceſſor in that Povver & Spirit in vvhich yee ſtand as to Chriſtendom (viz. *Iulius Cæſar*) being intruſted as *Captain General*, or *Commander in Chief* of the *Military forſes*, under the *Roman Counſel*, in vvhom the Povver vvas then reſyding, did, vvith thos confederat vvith him, graſp the *Military Power* into his ovvn hand, & therwith wreſted the Power of Government out of their hands & ſet up himſelf as *Chief hed.*

The foundation of the preſent Civil and Eccleſiaſtical government, ſo caled.

The guilt of Chriſts blood lyeth

Sins vvich uſurpation, *Chriſt Ieſus* that innocent lamb of God was cruelly murdered, and crucifyed, without the gâts of Jeruſalem, whos inno-

innocency was *by Pylat* three tymes acknowledged, openly befor the peepel who althô he washed his hands yet was not therby clear of the guilt of the Innocent bloud, of that juſt man being, by him ſentenced & delivered to the Jews to be crucifyed who was *a Roman Iudg*, a member of that ſâm body of Power in which yee ſtand, & what he did therin, he did it not *as a particular perſon*, but as *a repreſenter, & executioner of the Roman Power*, ſo that the guilt of the Innocent bloud of that juſt man, ſtands not only chargabel on him, but on that Power of which he was a member, and vvhich he repreſented, and executed, *of which ſpirit, and Power* yee ar *the Heyrs & ſucceſſors*; & *Pylat* in the inſcription which he cauſed to be ſet over his hed, acknowledged him to be *Ieſus of nazareth King of the Iews*, which inſcription yee alſo caus to be put on the croſes which yee ſet up as in Remembrans of him, and in words acknowledg him to be the *ſon, & heyr of God, & of al things that ar of God, King of Kings, & Lord of Lords*, entyteling your ſelvs to the *Kingdoms, Dominions, and teritorys* over which yee rûl, by *the Grâs of God*; the fulnes wherof dwelt bodyly in Chriſt, caling your ſelvs *Chriſtian Emperors Kings, Prinſes, & Rulers*; and with joynt conſent, acknowledg your ſeveral *Kingdoms, Dominions and territorys* to be altogether, *Chriſtendom*, which Importeth no les, then that they ar *Chriſts Kingdom*, ſo that unles yee be in truth, what yee profes your ſelvs to be, to wit, *children of God, Chriſtian Emperors, Kings, Prinſes, & Rulers, mâd ſo by the grâs of God*, which renders al who truly partak ther of, to be the children of God, and fellow heyrs *with Chriſt*, of al things; then by your own confeſions yee ar but a company of *uſurpers, & oppreſors*, and hav no tru Ryt to exercys dominion over the nations in that *ſpirit, & Power in which yee ſtand*, and by which yee ar acted.

upon the Covermen.

They that ar, Kings by the grâs of God, muſt be children of God, born of him; & do his, not the Devils works.

Now the ſcriptors of truth ſay, that he that is born of God doth not commit ſin, and that herin ar the children of God, and of the Devil mâd manifeſt, & he that ſaith he abydeth in Chriſt ouht to walk even as he vvalked; the *Iews* of old ſaid they vver the *children of Abraham*, but they being found in vvays of *deceit, hypocriſy, Oppreſion, Idolatry, perſecution, and murdering the Innocent ſaints, and holy profets of the Lord*, *Chriſt told* them they vver children of their *father* the *Devil*, being found doing his vvorks, ſo that if yee be found commiting of ſin, and not vvalking as Chriſt vvalked, and guilty of thôs evil practiſes vvhich the Jevvs vver, then ar yee, not ſuch *as ar born of God*, nor tru Chriſtian *Emperors, Kings, Prinſes, and Rulers, by the grâs of God*, but the children of that Father vvhos works yee do: and a company of uſurpers ſuch

ſuch as hav *no tru Ryt*, to exercys Dominion over the nations: But that yee ar ſuch, is playn, and evident in the precedent charg, evidenſed by a cloud of witneſes and therfor your claym of *Ryt*, by *heir-ship, & preſcription is rotten, nul, & voyd.*

What it is to be Chriſts vicar.

And for *the Pôp* to affirm himſelf to be *Chriſts Vicar*; it Implyeth no les then to repreſent his perſon, *& in his ſpirit, and Power* to do his work, now its recorded of Chriſt, that he was *meek and lowly in heart, holy, harmles, undefyled & ſeperat from ſin, & ſiners* in lyf, going up & down doing good reproving ſin, teaching, and exhorting peepel to ways of *mercy, truth ryteoſnes, purity, meekues, humility, and holynes*; But that the *Pop* is found acted by a ſpirit and in a practis of dyrect antipathy againſt the Spirit of Chriſt and ſo is rendred to *be the Antichriſt*, is playn, and evident in the precedent charg, evidenſed by a cloud of witneſes, and therfor his pretens of being Chriſts vicar is fals, & voyd.

The Pop ſuccedeth Peter, as Sin ſucceded innocency in order of tym; or as a thorn doth a vyn when it grows in the ſam plas wher ons a vyn did grow.

And for the *Pôp* to ſay *he is Peters Succeſſor*, Importeth no les then to repreſent his perſon, & in his ſpirit & Power to do his work: Now *Peter* in his epiſtel, upon record ſaith thus, the elders which ar amongſt you I exhort, who am alſo an elder, and a vvitnes of the ſuffering of Chriſt, a partaker of the glory that shal be revealed; feed the flok of God which is among you, taking the overſyt therof, not by conſtraint but wilingly, nor for filthy luker but of a redy mynd, nether as being Lords over Gods heritag, but as being (good exampels to the flok, that when the great shepherd shal appear, yee may receiv a crown of glory that fadeth not away.

But that the *Pôp* is found nether in that ſpirit or work in which Peter was, is playn, and evident in the precedent charg, evidenſed by a cloud of witneſes; and therfor his claym of being *Peters ſucceſſor* is fals & voyd alſo.

And for the *whol body of thy Eccleſiaſtical Power* (ſo caled) *with al the worshipers to them belonging*, to affirm themſelvs to be the tru church, and faithful ſpous of Chriſt; the holy church vvhich ons appeared, and vvas mâd manifeſt in, and throuh the ſaints vvhich dvvelt at Rôm, It importeth no les, then that they muſt be found holding the ſâm pur myſtery of faith in a pur conſciens, & be the caled, and ſanctifyed of God according to his purpos, vvalking in the ſâm holy fellovvship in the Spirit of truth, vvich the ſaints of the church of Chriſt, vvhich in the Apoſtels days appeared in Rôm, held, & walked in.

But that thy *Eccleſiaſtical body or clergy* (ſo caled) with *al the worshipers to them belonging* ar corrupt in Doctrin, fellowship & converſation, and

ſalu

faln away, and apoſtatyſed from that Pur Doctrin worship, fellowship, & holy converſation, with vvas held, & vvalked in by them, is Playn, & evident in the precedent charg, evidenſedby a cloud of vvitneſes, & *therfor their claym of being the holy Church of Róm* is fals, & voyd alſo.

So that upon the whol *O Chriſtendom*, thou art found to be the houshold of *an old thief*, a *cruel oppresing murderer*, and a moſt filthy *abominabel whor*, ſtanding naked in the ſyt of *God, Angels, and Men*, & found *guilty* of al thos great provocations, and bloudy abominations which in the precedent charg is produſed againſt thee.

Now therfor O thou Leopold, & thou O Póp of Rom, *with al yee Kings, Prinſes, Rulers, & Governors, & al in authority under you, of what degree, rank, or order ſoever whether Military, Civil, Spiritual or Eccleſiaſtical (ſo caled) & al Peepel both hy and low, rich and poor, bond and free, ſmal and great, mâl and femâl, even the whol body of thee O Chriſtendom, with al the Dominions, & Territoxys to thee belonging, who ar under the Command, Government, & teaching of Man.*

Giv ear, and hear, the moſt juſt, & ryteos, decree, & irrevocabel Sentens of the Lord God Omnipotent of Heven, & Erth, even the living God, & former of al things, againſt, and concerning thee.

The dredful, and moſt terribel *Battel Ax*, of the moſt *juſt, Ryteos, Powerful Lord God of vengeans* is now laid to thy *Root*, and that Power, and ſpirit by which thou art now acted and in vvhich thou now ſtandeſt, vvil the Lord God, novv *hew down, root up and utterly deſtroy*, yea his moſt juſt, and Ryteos vvrath, plagu's, and vengeans, is even alredy brók forth upon thee, and shal dayly mór, and n ór appear, & be revealed from heven againſt thee, even as pangs upon a traveling vvoman, *from wbich thou canſt, by no means eſcap.*

Thô thy *Potentats, Prinſes, Rulers, & Peepel*, hav, do, & shal ſet them ſelvs, and tak counſel againſt the Lord, and his anoynted, yet he that ſits in heven now lafs them to ſcorn, yea the Lord hath them in deriſion, and he is now ſpeaking to them *(throuh his ſanctifyed ón's)* in his wrath, & hath, & yet mor, & mor, wil, vex them in his ſor diſpleſur, his Yron rod is novv taking into his hand, vvith vvhich he hath begun & dayly mor, & mor

vvil dash

dash the Nations to pieces as a poters vessel, *in thee O Christendom*, and they shal dayly môr and môr fal & be subdued under him, til al his enemys becom his foot-stool; The *Rod of his strength* is sent out of *Syon*, & he in mesur ruls, & dayly môr, & môr shal rul in the midst of his enemys in thee; At *his ryt Hand* he is now stryking throuh Kings, yea he is judging among the heathen *in thee*, & wounding the *heds over dyvers Cuntrys*, & his *hed* is now lifting up, in, throuh, & over al his enemys *in thee*: *The evening of that day*, known to the Lord is now com, in which the lyt hath appeared, & the morning of that day is approached, in which the *just* in mesur hath, & dayly môr, & môr shal, hav pur Dominion over al their enemys in thee: *Deth* is now feeding *on thee*, & thy *beauty* fading & withering away as the gras upon the hous top; And for as much as God hath caled, & thou hast not regarded, but set at nouht *his Counsels* & wouldst nôn of *his reproof*, he now lafs at thy destruction, & moks at the fears which ar coming upon thee, on every hand, even *as desolation*, & thy destruction *as a whirl-wind*, and althô thou cryest yet wil he not hear, even to the Lord, yet vvil he not answer thee, becaust thou hast hated instruction & rejected his warning, and Counsels, throuh his Servants, & Messengers; Therfor shalt thou now eat the fruits of *thy own doings*, & be filed vvith the just revvard of *thy own ways* of vvickednes, the tokens of *thy south sayers* vvil he frustrat, & mâk *thy Divyners* or *Spiritual* Men mad.

Thy Sun, thy Moon & thy Stars, ar becom dark, the Keepers of thy hous begin to trembel, & thy strong Men to bow themselvs dredful fears ar coming on thee on every hand, becaus Man is now going to his long hôm, & the mourners begin to go about the streets, he is coming forth out of the wildernes with his beloved leaning on him, lyk Pillars of smoak, who looketh forth as the morning, and is terribel as an army with banners, yea he is making hast as a Roe or yong hart upon the mountains of Bether, and wil now most assuredly eas himself of his adversarys, and aveng himself upon al his, and his dear, oppresed, despysed, and cruelly murdered Saints, and Teepels enemys, from the least to the greatest: Thy youths shal faint, and thy strong men shal utterly fal, yea even becom as Tow, and the maker of al as a spark in them, and they shal burn together, and non shal be abel to quench them.

The *Lyt of Israel* is becom *a fyr*, & the *holy on A flâm* in thee, which shal

shal not ceas burning til al the bryars and thorns in thee be utterly consumed, & burnt up; the *loftynes of Man* is now bowing down & the *haubtynes of man* is the Lord now laying low: the day of the Lords just wrath and vengeans is now com, & shal be upon al the proud that ar lifted up, they shal be abased, and laid low even in the dust, and the Lord alôn (*in his sanctifyed ôns*) shal be exalted in, throuh, and over al in thee.

His and his dear despysed, & afflicted peepels enemys, in mesur hav, & dayly mor, and mor shal, run into hôls, and Cavs of the Erth for fear of the Lord, and becaus of the greatnes of his glory, pur Power, & presens in his Peepel, who is now risen in them, & throuh them (in mesur hath) and dayly mor, and mor shal, shâk terribely the erth. The *Rod* is sprung forth out of the stem of *Iesse*, & with *the sword of his mouth*, is he smyting the erth, and with the *breth of his lips* slaying the wicked: the Lord hath raysed up ôn from the North, who from the rysing of the sun, hath cald upon his nâm, and he is com, & coming upon thy Prinses as upon mortar, and vvil tread them as the poter doth the clay *in thee O Christendom.*

And althô the *Potentats*, *Kings*, *Prinses*, *Rulers*, *and Peepel*, do associat them selvs together, yet they shal be kroken to pieces, thô they tâk *crafty counsel*, *& speak the word*, yet it shal not stand, but be utterly frustrat, & com to nauht, for the Lord God omnipent is in, & with his heritag, who âr now becom *a holy Tempel*, *and dweling plâs* for the Lord God of Jacob, even *a pur tabernakel* for the sun of ryteosnes, vvho is novv risen in them, rejoycing as a strong man to run his râs, his glorios beams of pur, and eternal lyt, break forth over the tops of the mountains, vvhich novv begin to smoak, he is looking from the top of *Amana*, and from the top of *shynar*, *& Hermon*, even from the lyons dens, and mountains of the leopards, he hath caled his *myty ôns* for his anger, even them that rejoys in his hynes.

The *bauner of the Lord* is now lifted up against spiritual Babylon in thee *O Christendom:* the noys of *a multitud* is now breaking forth even a tumultuos noys of Kingdoms & nations gathering together! The Lord of hosts is mustering his hosts for the battel, they com from the end of heven, even the Lord, and the weapons of his indignation to destroy the whol land, to wit, that Power, and spirit in vvhich thy *Potentats*, *Kings*, *Prinses*, *Rulers*, *VVariors*, *Teachers*, *and Peepel* now stand, and by which they ar now acted, He that is *Red in his apparel* is now com forth, & shal dayly mor, and mor appear in dyed garments, traveling in the great-

greatnes of his myt, who ſpeaks in Ryteoſnes, myty to ſav, and to deſtroy, *the day of vengeans is in his heart*, and he wil tread *the VVynpres of his fiers wrath in thee*, even tread down thy Peepel *in his fury*, & trampel upon them *in his anger*, and ſtain al his rayment, yea n âk *them drunk in his fury* & bring down thy ſtrength to the ground, *O Chriſtendom.*

His *ſword* is in meſur drawn, & furbiſhed for the ſlauhter he wil even *bath* his two edged ſword in heven, *in thee*, & thou that haſt ſpoyled muſt now *be ſpoyled*, the Lord with his *great & long ſword* (in meſur hath) & dayly mòr, & mòr shal piers *Levyathan* that pierſing crooked Serpent & ſlay the dragon in thy ſea, he is novv declaring, & publiſhing among the nations: *the ſtandard* is up *and ſpiritnal Babylon in thee*, shal be confounded, & utterly deſtroyed, and her *Images*, *& ydols* broken to pieces; for out of *the North* ther cometh *a nation* againſt her, vvho (in meſur alredy hath) and dayly mòr & mòr shal, màk her land deſolat, he is cauſing to com up *an aſſembly from the North cuntrry*, vvho (in meſur alredy hath) & dayly mòr, and mor shal, ſet themſelvs in battel array againſt her, and from thens shal shee *be utterly deſtroyed*, not by *myt* or power of the arm of flesh, but by *my ſpirit*, even the *ſword of my mouth* ſaith the Lord God; their arrows ar as of a myty expert man, nòn shal return in vain, a ſound of battel is in thy land, and of great deſtructions: the *hammer of the whol Erth in thee*, shal be cut, and broken to pieces, & ſpiritual Babylon in thee, shal be an utter deſolation among the nations, thy *yong men* shal fal by the ſword in battel; and thy *myty men* of war be cut of, the moſt proud shal utterly fal, *& non shal be abel* to rays him up, yea a fyr is (in meſur) Kindled in thy citys, which shal devour round about, the ſword of the Lord is drawing upon thy inhabitants, upon thy Potentats, upon thy wys men, *thy lying Profets*, *& fals teachers* & they shal doat: *upon thy horſes*, *& upon thy chariots*, & they shal fal & be broken to pieces; upon al *thy mingled peepel*, & they shal becom *as VVomen*; upon *thy treſurs*, & they shal be *Robed*: even a drouth upon *thy waters*, and they shal be *dryed up*; for thy land is a Land of graven images, & they ar mad upon their Ydols.

A peepel ar and shal dayly mor, and mor appear coming up from *the North a great nation*, & many Kings shal be rayſed up from *the Eaſt*, and coaſts of the earth, cruelly their voys shal roar as the ſea, and shal ſet themſelvs in array againſt thee, *Round about*, and the hands of thy *Potentats*, *Kings*, *Princes*, *Rulers*, *& Peepel*, shal wax feebel, ſorrovv shal dayly mor, and mor tak hold, on them, as Pangs upon a traveling woman, *This is the decree, & irrevocabel ſentens of the Lord againſt ſpiritual Babylon in thee O Chriſtendom.*

The

The Lords *famers* ar com, and coming upon thee, who shal fan, and emty *thy land*, & shal not ſpâr *thy Tong men*, but utterly deſtroy *al thy hoſt*, the ſlayn shal fal in thy *land* & they that ar thruſt throuh *in thy ſtreets*: his *Arrows* ar making *bryt*, the Lord is raiſing up the *Spirit of the Kings of the Eaſt*, for his decree is againſt *ſpiritual babylon in thee*, utterly to deſtroy it: now is the day of the Lords moſt ryteos vengeanc, even the vengeans of his Tempel, O thou that dweleſt upon many vvaters abundant in treſur *thy end is com*; and shal dayly mor and mor appear, *I wil fil thee with men* as vvith caterpilars, and they shal liſt up *A shout* againſt thee, ſaith the Lord of hoſts; who hath mâd the erth *by his Power*, and eſtablished the world *by his wiſdom* and ſtretched out the heven *by his underſtanding*, who is the Portion of Jacob, & former of al things the Lord of hoſts is his nâm, and his own pur*ſeed Immortal* is the tru Iſrael, even his *Battel Ax and weapons of war*, with which he (in meſur alredy) hath) and Dayly mor, and mor shal break in ſunder *the Nations*, and deſtroy *Kingdoms*, and render to *ſpiritual Babylon* al the evil which they hav don in Syon: even in your ſyt ſaith the Lord God: I am againſt thee o deſtroying mountain, & wil ſtretch forth my hand upon thee, and rowl thee down from the roks, and màk thee a burnt mountain, the *trumpet* is blown, and blowing amongſt the nations, and they ar preparing againſt thee, *the Kings of the eaſt*, the Captains, and Rulers of the land of his Dominion, and thy land *O Chriſtendom* shal greatly trembel, for every purpos againſt ſpiritual Babylon in thee shal be performed, to màk her an utter deſolation; Thy myty men shal fal, & becom as women, they shal burn thy dweling plaſes, and break al thy bars; ôn poſt shal run to meet another, to shew to the King of ſpiritual Babylon, that his city is taken ar ôn end therof, which is wel ny alredy accomplished *(mark that)* for the Paſſages begin to be ſtoped, & the *Reeds* ar in meſur, burnt, & the Men of War ar affryted; and yet a very littel whyl, and the tym of her harveſt, & threshing shal com, ſaith the Lord of hoſts, who alredy (in meſur) hath & daily mor and mor shal, Plead the caus of his Peepel with thee, & dry up thy ſea yea even màk dry *thy ſprings*, thy *inhabitants* shal roar lyk bears, & yel, lyk lyons whelps, and becom drunk, and ſleep a perpetual ſleep, and not awàk any mor *ſaith the Lord*; who vvil execut judgment upon thy graven images, and the ſlain shal fal in the midſt of thee, for ſpoylers ar com, & coming upon her from the north, *ſaith the Lord*, and as ſpiri-

tual Babylon hath cauſed the ſlayn of Gods ſeed to fal, ſo at Babylon shal fal the ſlayn of al the Erth: Thy *Broad wals* shal be utterly *broken*, and thy *hy gats* burnt, & thy *warriors* shal contend in vain & labor in the fyr, and I wil mak drunk *thy Potentats*, *Prinſes*, *wys men*, *Captains*, *Rulers*, *and myty men*, and they shal ſleep a perpetual ſleep, and not awak any mor *ſaith the Lord God*. The *ſton* is cut out of the *mountain* without hands, and (in meſur) hath and dayly mor, and mor shal *ſmyt thee*, *and break thee* to Pieces, even thy *military*, *Civil*, *& Eccleſiaſtical Power* (ſo caled,) which ar the feet, and toes of that imag, with *Nebuchadnezzar* ſavv, and the *Yron*, *the Clay*, *the Bras*, *the Silver*, *and the Gold in thee*, shal be broken to pieces, and becom as the chaf of the ſummer threshing floor, and the fiers wynd of the Ryteos vvrath of God shal carry them avvay, and their plas shal no mor be found; and *the ſton* is novv (in meſur) becom *A mountain*, even the mountain of the hous of the Lord, vvhich shal be exalted on the top of al mountains, and shal dayly, and gradually, mor, and mor grovv til it fil the vvhol Erth: novv is the God of heven ſeting up *a Kingdom*, that shal never be deſtroyed nether shal it be left unto another peepel, but it shal break in Pieces, and conſum *al Kingdoms* in thee: *Thrôns* ar novv caſting dovvn, and the *Antient of days* is novv ſiting, vvhos thrôn is lyk a fyery flâm, and his vvheels as burning fyr, a fyery ſtream iſſueth forth befor him & ten thouſand tyms ten thouſand Miniſter unto him, the Judgment is ſet, the books ar in meſur opened, and dayly opening: the beaſt is now ſlaying, and his body giving to the burning flâm; The *littel horn* that ſubdued three Kingdoms, whos look was mor ſtout then his fellows his Power is taken from him, and the tym is now com, and shal dayly mor, & mor appear, that the Kingdom, Dominion and greatnes of the Kingdom under the whol hevens, shal dayly mor, and mor be given unto the Peepel of the Saints of the moſt hy, whos Kingdom, is an everlaſting Kingdom, and al Dominions shal ſerv & obey him; Troubelſom tydings *Out of the* * *North & Eaſt* ar now ſeizing on thee, the Lord wil gather *thy nations* together, and bring them down to the vally, and vvil plead with them ther, for his Peepel and for his heritag, whom they hav ſcattered and cruelly delt with, ſpoyled and murdered *in thee* *Chriſtendom*: he is preparing war, and wakening up the myty, drawing them near to com up, & beat their *plow shars* into *ſivords*, and their *pruning hooks* into *ſpears*, and they shal awak & com up *to the vally*, for ther wil the Lord ſit to Judg al the *Heathen in thee* round about. The *harveſt* is even ryp, the *ſickel* is puting in

* *From the Eaſt outward armys with outward weapons of cruelty, & from the North the ſpiritual Battel ax from whens Babylon shal be utterly deſtroyd, not by myt but by the ſword of the ſpirit or word of his mouth*

the

the *pres* is filing, and the *fats* shal over flow, for wickednes is Exceeding great *in thee*; *multituds*, *multituds* is the Lord gathering into *the pally of decision*: The great and notabel day of the Lord is now appearing he is now roaring *out of Syon*, and uttering forth his voys, his terribel voys from *his Holy habitation* and the erth in thee shal terribely shàk, & trembel, for the Lord is becom the hôp of his Peepel who hav a strong city to which God hath appoynted salvation for wals, and bulwarks.

But as for thee, *the pryd of thy heart* hath deceived thee, thou that dweleſt in the clefts of the roks, and sayeſt in thy heart who shal bring me down; Thô thou haſt exalted thy ſelf as the eagel, & set thy neſt among the ſtars, yet from thens wil I bring thee down *saith the Lord God ommipotent.*

Wherfor hear O yee mountains, & giv ear yee strong foundations of the Erth in thee O Christendom: for the Lord hath a controversy with you, he is drawing neer to plead the caus of his crucifyed Son, his cruelly tortured, and murdered saints, his greatly burdened spoyled, and oppresed Peepel in thee. VVo, VVo, VVo, *to the bloudy city that is ful of lys, & robbery, the noys of the whip, & the noys of the rateling of the wheels & the cransing of the horses is coming on thee, the hors man draweth near to lift up the bryt sword & the glittering spear, and a multitud of carkases shal fal, and they shal stumbel upon the corps becaus of the multitud of the whordoms of the great skarlet whor, the mother of harlots, and misteris of witchcrafts that hath sold the nations throuh her crafts; behold I am against thee saith the Lord of hosts, and wil discover thy skirts upon thy fas, & shew the nations thy nakednes, and Kingdoms thy sham, & cast abominabel filth upon thee, & màk thee vyl, yea even set thee for a gazing stok; al thy strong holds shal be as fig trees with the first Ryp figs, which wheu they ar shaken, shal fal into the mouth of the eater: thô thou provyd for the sieg, and fortify thy strong holds, and garrisons, yet a fyr shal devour thee, the sword shal cut thee of, and eat up thy flesh lyk fyr, thou haſt multiplyd thy marchants abov the stars of heven, thy shepherds stumber, thy Potentats, Kings, Prinses, Rulers, & Counselers dwel in the dust, & thy Peepel ar as a flok*

ſcattered upon the barren mountains, ther is no healing of thy breach, thy wound is incurabel, ſuch as hear the report of thee, shal clap their hands, for upon whom hast thou not cauſed thy filth, & abominabel wickedneſs to pas continually.

The viſion that was for an appointed tym is now ſpeaking; thô it hath tarryed long, yet it is now ſurly com: they shal ſuddenly awak that shal byt thee, & arys that shal vex thee, & thou shalt be for a booty unto them, becaus of innocent bloud, & for the ſpoyl, & vyolens found in thee, thou shalt be filed with ſhâm for glory, the cup of the Lords Ryteos indignation is now handing forth unto thee, ſhamful ſpewing ſhalbe on al thy glory, thy graven Images ſhal not profit thee, for the Lord is in his Holy Tempel, & al the Erth ſhalbe put to ſylens befor him, he is now drawing near to dryv in ſunder the Nations & to ſcatter the hy & lofty mountains, yea al the hils shal bow befor him whos way is everlaſting. Affliction, & dredful trembling is now ſeizing on thee, for the Lord is near to march throuh thy Land in great, & dredful indignation, yea he is going forth for the ſalvation of his peepel, even for the ſalvation of his anoynted, & wil wound the heads of the hous of wickednes in thee O Chriſtendom, & diſcover & overturn the foundations of them, & ſcatter the wicked as with a Whirlwynd, whos rejoyſing hath bin to oppres ſpoyl, & murder the Poor, Needy, & Innocent, yea he wil march throuh thy Sea, and trampel upon the heaps of thy great Waters. The Day is now com, that he is riſen to the prey, for his determination is to gather together the Nations, & to aſſembel the Kingdoms in thee, to pour on them his moſt ryteos vengeans & indignation, even al his fiers wrath & Anger, & the Erth ſhalbe devoured with the fyr of his Jelosy.

But the Peepel of pur Languag ſhal cal upon his Nâm, & get them a prays, & a good ſavor & fâm in every Land, & my Peepel ſhal never be ashamed, ſaith the Lord God, who is now ſhaking the Hevens & the Erth, & overtu ning the Thrôns of Kingdoms, & thy ſhalbe brouht down by the ſword, & utterly broken to pieces; The great Mountain in thee ſhalbe com a plain befor him: The flying rowl is ſeen which contains the terribel curs, which is now going forth

over

over the fâs of the whol Erth, & every ón that ſtealeth, & ſweareth ſhalbe cut of according to it; The Lord hath brouth it forth, & it is entering into the hous of the thief, & of him that ſweareth falſly by my Nâm, ſaith the Lord, which fals ſwearing hath bin the practis of thy Potentats, Kings, Prinſes Rulers, & Magiſtrats at their Coronations, or Inſtalments (ſo caled) into their Governments, as alſo other inferior Officers, Jurors, & Evidenſes in thy Courts, which ouht to hav bin Courts of trû Judgement & Juſtis, becaus of which oathe thy Land ſhal mourn.

The Holy City which is free (& the Mother of al the Children of tru freedom) is in meſur deſcended from God *out of Heven*, & shal dayly mor, & mor appear, *whos wals, & Bulwarks* ar ſalvation, *& the gats therof* Prays, & is now in meſur, becom *a Burdenſom ſtón* to al Nations, & al vvho burden themſelvs vvith her, shalbe broken to pieces, yea she is becom as *an herth of fyr* among dry vvood & as *a Flaming Torch* in the midſt of a sheaf of dryed ſtravv, or ſtubbel, vvhich shal devour the vvicked in thee round about: The *lofty City* he is bringing dovvn, & laying it lovv, even vvith the ground, the foot is treading it dovvn, even the feet of the poor, & the ſteps of the needy: The *wynd*, is goten into the *two womens wings*, bearing up *the Epha*, vvherin the vvoman vvhich is vvickednes (even the man of ſin) ſiteth, vvhich muſt novv be born into the land of *shynar*, and be ſit, and eſtabliſhed upon her own *Baſis*, (in which land was the building of *Bâbel*, & the begining of *Nimrods* Kingdom that myty hunter befor the Lord) to wit, the lâk or bottomles pit in every Particular, mal & femal & eternal Judgment ther plaſed on the hed of the transgreſing Power in the in ward parts, which is the ground out of which it ſprang, even the *Topht* prepared for the *King*, and every ſubject, in the *Kingdom, Spirit and Power of darknes*; *Dives* the Rich man, that hath bin cloathed in purpel & skarlet, & fared delitiosly every day, born after the flesh, that hath bin cruel, and mercyles, Perſecuting him that is born after the Spirit, moſt now go to his plâs, of torment, & not hav ón drop of water to cool his tongu: and Lazarus the man of ſorrovvs, muſt novv be carryed into Abrahams Boſom: an eternal ſeperation muſt novv be mâd, betvvixt the tvvo ſeeds, & an irremovabel, & Impaſſabel Gulf fixed betwixt them both, the man of ſin & the Man of ſorrows, & the ſeed of ech of them, muſt now be put ech in to their proper plâs, and in the injoyment of that which is the

proper dû, & Ryt of ech of them, by the just and Ryteos Lord God omnipotent, and therin abyd forever, who to, and *in the ôn, and the seed therof* wil be *a lâk of utter darknes*, wher shal be weeping, & gnashing of teeth for ever, *a Never dying worm*, and fyr that shal never be quenched, and *the breth of the Lord* vvhich hath (in mesur) Kindled it, shal, as an inexhaustibel River of brimston, keep it burning in the inward parts, in every Particular, which *is the deth of deth*, *the bel of bel*, *& the grav of the grav*, but to, and *in the other*, *and the seed therof*, the Eternal pur *Power wil be a pur*, *endles*, *and never fading Kingdom* of *lyf*, *lov*, *peas*, *comfort*, *Ryteosnes and joy*, *unspeakabel*, and ful of glory, vvhich is *the heven of hevens*, vvhich conteins not him vvho is the eternal, Incompehensibel father and *fountain* of *pur lyf and fulnes*, vvho is in, throuh, and over al.

The deth of deth, what.

The Lord is now com into *his Tempel*, even the messenger of the covenant, in whom his sanctifyed ôns delyt; behold he is even now com, & shal dayly mor, and mor appear, but who may abyd the day of his coming, or be abel to stand in his now appearing, surly only such as can dwel *with the devouring fyr*, *& with the everlasting burnings*, he is even com near *to thee* to judgment, & is becom (in his sanctifyed ôns) a swift, & faithful vvitnes, against *the sorcerer the adulterer*, *& fals swearer*, *and the oppreser of the Fatherles*, *& widdow*, that turns asyd the *stranger from his Ryt*, even the *tru heyr of al* vvho hath bin long as *a stranger in the Erth*, vvho is the sâm as in the begining, & changeth not, and therfor yee sons of Jacob ar not consumed, yea the day that burneth as an oven is novv com, & the Proud yea al that do vvickedly in thee, ar becom as dryed stubbel fited for the fyr, & the day that is now com (in mesur alredy) hath and dayly mor, & mor shal burn them up, & consum them, even *Root & Branch*, *saith the Lord God of truth*; his *fan* is in his *hand*, & he is Purging his *own floor* & gathering the wheat *into his garner*, but wil burn up *the chaf*, *straw*, *and stubbel* with unquenchabel fyr, & with such Judgment as *the dragon*, *beast*, *& fals Profet in thee*, hav judged, they must now be judged, & such *mesur* as they hav *met*, must now be *mesured* to them again, the *King of glory* is now com to cal al his stewards and servants to account both *great & smal in thee*, and such as hav bin without compassion to their fellow servants, taking them *by the throat*, suing them, & casting them into prison, *about dets*, *& Carnal things*, wil he novv deliver to the tormenter, til themselvs hav payd the uttermost farthing, and such as in the absens of the Lord & tru master of al, hav bin found beating & abusing thir fellow servants, even cruely

cruely oppresing, & murdering *the innocent*, vvil he novv cut in sunder, and giv them *their Portion with Hypocryts* in the làk, even in utter darknes, wher is weeping, vvayling and gnashing of teeth *for ever*; and al the *Ydel, & slothful servants*, vvho hav hid the Lords mony in them, as in the Erth, and not improved it, vvil he novv bynd, hand and foot, and cast into utter darknes, vvher their *worm dyeth not*, and their fyr is not quenched, and al *the foolish virgins* which ar found slumbering, and runing to the *buyers, & selers* to get oyl, shal be shut out from the brydgrooms presens, and althô both *buyers, & selers* may Plead, that they hav Prophesyed in his nam, cast out devils, eat bred, and drank Wyn in his presens, & that he hath tauht in their streets, saying Lord, Lord, yet must they novv receiv this ansvver from him *that is with in them*, depart yee Workers of iniquity, I know you not: And such as hav bin at work in the *vynyard* from the first hour of the day, as shalbe found with an evil ey, murmuring against the good man of the hous becaus of his goodnes to others who com in as it wer at the last hour of the day, shalbe reproved & sent away with their own, and the *last shal be first, and the first last*, for thô many be caled, yet but fevv ar chosen.

The sun of ryteosnes is now com and coming in his glory with his Holy Angels, and shal dayly mor and mor appear, and is now upon *his thron*, and befor him is he gathering al nations; yea as a shepherd is he now divyding, and making a seperation, betwixt *the sheep and the goats*, and al who hav not *fed, clothed, visited, pityed, and refreshed* him in his *despysed, oppresed, spoyled, robed, Imprisoned, Cruely Murdered, & massacred Innocent, harmles, littel ôn's*, must now, and dayly mor & mor shal receiv this sentens depart from me yee cursed into everlasting fyr prepared for the Devil, and his angels; And if such who hav not fed him in them (to wit, his peepel) when hungry, nor gav them drink when thirsty, nor clothed them when naked, and as strangers, nor visited them when sik, and in prison, must receiv such a dredful sentens, o then vvhat must be the portion, and sentens of such (in thee o Christendom) vvho hav *spoyled them* of their outvvard injoyments, *oppresed* their familys, *cast* their bodys *into prisons*, nasty filthy, and dirty hôls, & dungeons, cruelly using, and torturing them, by wraks & other cruel torturing instruments, secretly & openly murdering and sheding their dear, and pretios blood; For al vvhich vvith a numberles number of other hy-cryms and abomnations which hav bin & stil ar commited in thee ô Christendom, their most tender father even the the Lord God omnipotent is now com and entering into Judgment

vvith

with thee, and caling thee to an account, & vvrath & vengeans to the uttermoſt, even the bottom, and dregs of the cup of his moſt juſt vvrath, dredful indignation, Plagu's, & vengeans is novv ſeizing upon al the workers of iniquity both great, and ſmal in thee; *the Reapers* ar now gathering *the tars*, and byndling them in bundels *for the fyr*. The *ſam Ieſus* vvho vvas received by a cloud up into heven out of the ſyt of his diſcipels *is now com*, *and coming* in the clouds of heven, in his holy ôs, vvhom every ey (in meſur) doth, and dayly mor, and mor shal ſee, yea even they vvho hav, and ſtil do piers him in them ſelvs, and in his dear tender innocent ſaints & holy ôn's, and al the tongu's, and Kindreds of the Erth shal dayly môr, and môr mourn becaus of him, & he vvil novv render to every ón, great & ſmal, hy and lovv, rich & poor, bond and free, màl & femal, according to their vvorks vvithout reſpect of perſons, to them vvho ar contentios, and obey not the motions of the lyt and ſpirit of grâs in them, but obey unryteoſnes, *indignation*, *wrath and tribulation* on every ſoul of Man-kynd that doth evil, the *wrath of God* is novv revealed and revealing from heven (in and throuh his Peepel) againſt al unryteoſnes of men: the Lord even *the Lord himſelf* is novv deſcended from heven vvith a shout, the voys of *the-arch angel* is heard, the *trumpet of God* is ſounded, and ſounding, and *the ded in Chriſt* ar in meſur riſen, & shal dayly mor, and mor arys, in, throuh, and over al, yea he is even com & coming as a thief in the nyt, and althô *Peas*, *Settelment*, *and ſâfty* hath bin looked for, and expected, yet even novv, ſudden and unvoydabel deſtruction is com and coming over al the workers of Iniquity, as travel upon a woman with chyld and they cannot eſcap. The Lord Jeſus Chriſt *the great shepherd & Bishop* of the ſoul is com, and coming, & into him muſt the gathering of the Peepel be: *The Man of ſin is* now revealed, & revealing even *the Son of perdition*, & he that hath, doth, and yet for a very littel ſeaſon will let, is (in meſur alredy) & dayly mor, and mor shal be taken out of the way, even that curſed ſpirit, and Power, the ſeed of the old Serpent, which *in thee O Chriſtendom* hath taken rooting, and grown up into a myſtery of iniquity, even a ſtrong man of ſin armed with the dragons, or military Power, in *thy wariors*, *Rulers*, *teachers & Peepel*, which hath rendred thee to be the *Dragon*, *Beaſt*, *fals Profet*, *great whor and mother of harlots*, and abominations of the Erth, and *thy Peepel* to be *the waters* on which the whor ſits, *and the ſea* out of which *the beaſt* aros, according as it was revealed, & declared in & by *Iohn* the ſervant of the Lord, recorded in *the book of his Propheſy*, vvhich ſpirit, Power, my-

ſtery

ſtery of iniquity, and Man of Sin, the Lord (in meſur alredy) hath & dayly now, mor and mor shal, conſum with the ſpirit of his mouth, & by the brytnes of his coming in his peepel utterly deſtroy: The Propheſy *of Enoch* the ſeventh from Adam is now (in meſur) fulfiled, and dayyl mor, and mor fulfiling, for behold the Lord, is now (in meſur) com, & shal dayly mor, and mor appear in ten thouſands of his ſaints, & (in meſur) alredy hath, and dayly mor, and mor shal execut Judgment upon al, and convins al, of al their ungodly deeds which they hav commited, & of al *the hard ſpeeches, cruel dealings, & unmerciful, & bloudy, Kilings, & murderings*, which ungodly ſiners hav ſpoken, and don againſt, and upon him, ſpiritually in his *holy, innocent, and harmles Peepel*, who ar the ſpiritual body, vvherof he in them is the hed even the *tru imag, glory, and fulnes of him*, who created, ſileth, and upholdeth al things, *viſibel, & inviſibel*, by the eternal word of his Pûr Power, vvho vvas befor al things, and is, and is to com the *Alpha & OMega, the beginining & the end* of al the works of God, *the firſt, & the laſt*, even *the lyon* of the tryb *of Iuda, the root* & offspring *of David*, that hath the ſeven ſpirits of God, *the key of David*, and of the bottomles Pit alſo, that openeth ſo as non can shut, and shuteth ſo as non can open, *the lamb* ſtanding in the midſt of, the *Thrôn & of the four beaſts, & elders*, as ſlain, who hath prevailed to open the book, ſealed with ſeven ſeals, & hath taken the book out of the Ryt hand of him that ſiteth *on the thron*, & hath opene wel ny al the ſeals in their order, which neither *the learned or unlearned* in thy hevens, nor in thy Erth, nor under thy Erth *o Chriſtendom*, wer abel, or found worthy to open, loos, or look ther on, four of which ſeals comprehend the appearans of *that lamb of God* manifeſt in the flesh, conceived, & born of *the virgin Mary*, throuh the oversha'owing of the Pur Power & ſpirit from on hy, who in his *holy, harmles, undefyled, innocent, & Pur converſation*, as on *a whyt hors*, went forth conquering, and to conquer, and the taking plas of the ſeed of the Serpent, that curſed ſpirit of apoſtacy, and faling away, with its growth and fulnes, in the *Dragon's, Beaſt's, & fals Prophets Power* & ſpirit *in thee O Chriſtendom*, til he becam *the lamb* ſpiritualy ſlain in thee, vvho art novv becom ſpiritual Sodom, and Egypt, ſignifyed, by *the Red, Blak, & Pâl horſes*: And the three laſt *Seals, Trumpets, & Vyals*, comprehend his *ſecond appearans* in his Peepel vvithout ſin unto ſalvation, & in & throuh the brytnes of his coming in them, *revealing, conſuming, & utterly deſtroying the Man of ſin*, & bringing in, & eſtablishing his ovvn Eternal pur, fyf, & everlaſting ryteoſnes in Man-kynd,

&them in it, which is the ſpiritual body, which with the whol creation is God manifeſt in the flesh, the viſibel or ſenſibel part wherof, to wit, of the whol creation, is *the natural body* of the Lord, the Body of Chriſt, the flesh wherof is given for the lyf of the world, which al who truly diſcern, eat, & drink therof in remembrans of him, abyding in that which giveth, & preſerveth in, the tru diſcerning, but ſuch as go from that, eat & drink therof in their own time & wils to the fatisfaction of the Carnal & Inordinat deſyrs of the flesh, & the mynd, & heerby weaknes, ſiknes, & deth taketh hold on many, to the grieving wounding, & ſom tyms to the deſtruction of their beings both in the natural & Spiritual body, ſo that to & in ſuch, the tabel of the Lord becoms, *a ſnár, a gin, & a trap*, not eating & drinking in *remembrans* of Chriſt, not the *Communion* of the body & bloud of the Lord; not the *bred & cup of bleſing*; but a curs, even the tabel of divels, not the *chearing, & refreshing* of God, & man, but the norishing of the *Brambel natur*, whos natur & work is to conſum devour, & deſtroy: its the *poor & needy*, the *hungry & thirſty ſoul*, which the Lord fils, & ſatisfyeth with good things, even with his bleſing, both to the outward, & Inward man, but the *Rich & the ful*, he ſendeth emty away, even with a curs.

And althô the *Kingdom, the Power of God*, hath, and ſtil doth *ſuffer vyolens*, both in the natural, and ſpiritual body, yet ſo it ouht not to be, but al both in the natural, and Spiritual body, ouht to be ſubject to the motions of the eternal quickening Power, to reſt, and mov in it, in al things, without offering *fors or vyolens* therunto; which is Chriſt, the Lord that quikening Spirit in mâl, and femal, not only in mankynd *but to & in every cretur*, & therfor *the charg* was, & ſtil is unto the dauhters of Jeruſalem, that they ſtir not up or awak the beloved til he pleas, which is the dayly Cros of Chriſt to the carnal mynd, but the *lyt, ſweet, Pleſant, and eaſy yook* and burden of Chriſt to the ſpiritual mynd, in which tru pur reſt, & peas to the ſoul, is eternaly to be found, & as in the free pur motion of his eternal pur Power, al coms to dwel, and abyd, ſo the Pur peaſabel, & Pleſant fruits of ryteotnes, & holynes coms to be brouht forth in their proper *tym, & ſeaſon*, & in their pur *luſter glory, & Beauty*, & the wonderful, & myſterios ways of the *ſerpent on the rok*, the *eagel in the ayr*, & the *ship in the midſt of the ſea* and *the way of the man with the maid*, (to wit the myſterys both of iniquity & godlynes) coms to be truly known and comprehended, and the creation comforted, as concerning that *miſery, toyl, and curs*, under with it groans in the general, & in the particular, by reaſon of the ground which the Lord hath curſed: *And the woman* ſaved *in chyld-bearning*, both *mâl*, & *femal*; *The ſpous*

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the bryd, the *lambs wyf*, the *Kings daubter*, who is al glorios within, with whos Pur beauty, and comlynes, the Kings heart is ravished, & he held in the gallery who is greater then Solomon, yea her feet ar beautiful with shoe, which he is now casting over *Edom* the strong city, *which is Esau*, in which *the VVolf* shal dwel with *the lamb*, & *the Leopard* ly down with *the kid* (among the goats) they shal not hurt or destroy in al my holy mountain saith the Lord, wherfor arys *my lov*, *my fayr ôn*, and com away, *the winter* as to thee is neerhand past, *the stormy Rayn*, and showers neer hand over, and gon, *the sweet smeling*, tender flowers appear in, throuh, & abov the Erth, the tym of *the singing of the birds* is in mesur com, the *voys of the turtel* is heard in our Land, the *figtree* puteth forth her green figs, and *the vyns* with the dear tender grâps, giv a goodly smel wherfor arys *my lov*, my *fayr ôn*, and com away.

In that Spirit which offereth *fors or vyolens to the Power of God*, is the *Barren womb* that never saith it is enuf, *the adulterer*, and *the Adulteres*, which hunts for the pretios lyf, even the Spirit of sorcery and witchcraft, *Balaams Spirit*, *the witch of Endor which* Israel ought not to suffer to liv: I speak not of destroying the lyf of the cretur, but that *a stop* & *deth* may be brouht over that Spirit *in Mâl* and *femâl*, which offereth fors, and vyolens to the Power of God, in this is *the Spirit of Saul*, that is not wiling to wait the Lords leisur, which ar both ôn in the ground; as wel that which is not wiling to wayt, as that which offereth fors and vyolens to get an answer, for rebelion is as the sin of witchcraft in this also is the ground of the fals, and lying Spirit of Prophesy, who fayling in their work *of offering fors and vyolens* to the Power of God, run in *ther own wils*, uttering forth the devinations and Imaginations, of their own brains, as also that Spirit, which runeth forth hastily, & rashly *to Iudg*, *& censur* others, vvhos vvords or vvorks may possibly be brouht forth in the motion of the Power of God, thô throuh much weaknes, such do not only offer fors, & vyolens to the Power of God in themselvs, but griev, oppres, & quench it in others, & hens it coms to pas somtyms, that the *bruised Reed* is broken, and the *smoking Flax* quenched, and the *Appel of Gods Ey* touched, and the *littel ôn* offended: And from this root springeth the *fearful*, *& unbeleeving Spirit* also, which is fearful & unwiling to mov or go, when the tru Power truly movs, and draws, which ar also to be shut out of the Holy City among the Dogs: Which *offering fors or vyolens* to the Power of God in mâl or femâl, is the reaching forth the hand to lay hold on and eat of the forbiden tree, and fruit therof, by which sin, and transgres-

sion entered, and entereth. The door or way by which al the *wo's, mis-ferys, plagu's, madnes, folly, & curses*, not only on Man-kynd, but on the whol body of the creation, past, present and to com, entered, and entereth.

And he hath in mesur opened, sounded, and poured forth the *sixth seal, trumpet, and vyal*, & the effects therof hav, do, and shal dayly mor, and mor appear; the great Erthquak is in mesur com, & dayly mor, & mor coming ôn thee O *Christendom:* Thy *sun* is becom blak & dark and *thy Moon* alredy hath, and dayly mor and mor shal be com bloud: *Thy starrs* in mesur do and dayly mor and mor shal *fal to the erth:* Thy *hevens* ar in mesur departed, and shal dayly mor and mor depart as a scroul: The *Mountains, and yls in thee*, ar in Mesur removed, and shal dayly mor, and mor be removed out of their plases til al becom a playn: Thy *Kings, great on's, Rich men, chief captains & myty men*, & every *bond man*, and every *free man*, shal say to the Roks, and mountains fal on us and hid us from the presens of him that sitteth on the thrôn, & from the *wrath of the Lamb*, for the great day of his vvrath is com, & non shal be abel to stand, the first *wo is* past, the *waters* of the great River *Euphrates* ar dryed up, and the way of the *Kings of the east*, perpared: The *dov*, (in mesur) hath found rest for the soal of her foot, and is returned with an *Oliv branch* in her mouth: The *four Angels* bound in the great River *Euphrates*, ar neer hand loosing which ar prepared for *an hour a day, a month and a year*, to slay the third part of men. The *Spirit of lyf* from God is entered into the *slayn witneses*, and they ar in mesur standing on their own feet in *England, Scotland, and Yrland*, & the dominions, and territorys therunto belonging, and great fear hath seized, & is seizing on them that see them, and they ar ascending up to heven *in a Cloud*, in the syt of their enemys which witneses ar ônin Christ, who, not only in his own *holy, pur, undefyled & spotles conversation*, good works, mirakels and preaching bôr testimony to the truth, and against the wickednes of that generation, witnesing *a good confesion* befor *Pontius Pylat*, sealing, and finishing the sam, with laying down his own *Pretios lyf & bloud* upon a cros without the gats of *Ierusalem*, in that body in which he then appeared; but hath don & suffered *the sam*, bearing *the sam witnes*, in & throuh his *holy, harmles, Innocent, and faithful Peepel*, even al this tym of the trampeling the holy city under foot, unto this very day, which is neer hand fully ended, and accomplished, in vvhom ar comprehended the three that bear vvitnes *in heven*, and *on Erth*, vvhich ar ôn: & *agree* inôn, to vvit the

gift,

gift of God the Father unto man, its purging, clensing, and sanctifying vertu in man; and the *blesed, holy, & Pur operations* and fruits therof in & throuh man, in an *upryt, holy, harmles, Innocent, and godly conversation*; & in the *Patient, constant, faithful, & lamb lyk sufferings*, vvhich ar the *spirit water, & bloud* of the lamb, vvith vvhich they over com, and stand in Pur Dominion over al their enemys, both in them, and vvithout them: the *great Erth quak* ther, (to wit in *England, Scotland, & Irland*) is wel ny over, & the *tenth Part of the* city neer hand fallen, & the *seven thousand men* of Nam, Rul, & authority in the *Dragons Beasts, & fals* profets *spirit & Power neer hand* slayn in the Erth quak, and that which Remains to be don, and fulfiled, on the *Dragon's Beast's & fals Profet's Power & spirit*, and on the *great sea* out of which the *Beast* aros, & the *many waters* on which the *skarlet whor* sits, is now in hand, and shal dayly mor and mor be carryed on til it be finished, fully don and accomplished.

The *Battel of the great day of God almyty* is in mesur com, & shal dayly mor, and mor appear, he is even com, and coming as a thief in the Nyht, & blesed is he that watcheth, he is gathering them together for the Battel, the *Kingdom of the great skarlet colored beast* in thee o Christendom, whos presen chief hed art thou *O Leopold*, is now *weihed, numbered, & found to lyt*, & 666. is determined by the Lord God for the finishing, & puting an end therunto.

The *lamb* is now standing on *mount Syon, & the hundred forty & four thousand*, ar in mesur gathered & dayly gathering into him, having his Fathers Nam in their for heds. The *new hevens* ar in mesur opened, & *the whyt hors*, & him that siteth ther on, in mesur appeareth in his *sanctifyed on*, vvho is caled *the word of God*, and in ryte ofnes doth he judg; and mak war, & is cloathed in a gartment diped & diping *in bloud*, whos nam is caled *faithful*, & tru & *the armys* which ar in heven ar following of him; out of his mouth goeth *as harp sword*, withvvhich he (in mesur alredy) hath & dayly mor & mor shal smyt the nations, & rul them with a *Rod of Iron*, having on his vestur & on his thyh a nam written, *King of Kings & Lord of Lords*, the *souls* which fly in the midst of heven ar caled & caling to *the super of the great God*, & they (in mesur alredy) hav, & dayly mor, and mor shal eat the flesh of *Kings*, & the flesh of *Captains*, the flesh *of myty Men*, & the flesh *of Horses*, & *them that sit on them*,

them, & of al men both *free & bond*, *ſmal & great*: And the *Beaſt & fals Profet*, already in meſur hath been, & dayly mor, & mor shalbe taken *a lyv*, & cast into the *Lak* of fyr burning with brimſton & al the fouls filed with their flesh *in thee o Chriſtendom*.

Great Babylon is novv com into *Remembrans* befor God; *the gre at City* is novv divyded into *three parts*, viz *Catholiks*, *Lutherans*, & *Calvinists* in the *Roman* Imperial Dominions vvith his *Heds & Horns*; But in *England*, *Scotland*, & *Yrland*, under the nâms of *Papists*, *Epiſcopacy*, & *Presbytery*, And as for her ſuburbs, thôs other *Nâms & Sects* to the hyeſt of them, under the *Comand*, *Government & teachings of Man*, thô they be got A ſtep in form & profeſſion beyond the other, yet being gon from the meſur *of the Spirit of grâs* in them which drew them forth (in meſur) to ſeperat *in form*, *lyf*, & *practis* from the other, they ar novv becom ôn *in natur*, *ground*, & *practis*, with the great whor of Rôm; And being found *Partakers* with her in *her ſins*, thy muſt alſo, unavoydably *receiv* of her *Plagu's*: which *great City* is in meſur falen & falling, & as shee hath don muſt novv be dôn unto her, yea doubel according to her vvorks, In the cup vvhich shee hath filed, muſt novv be filed to her doubel; And according to that heiht in vvhich she hath glorifyed her ſelf, living delitioſly, ſo much torment, and ſorrovv, muſt novv be given unto her. *The ten Horns on the Beaſt's Hed* (in meſur) do and dayly mor, and mor shal, hât the vvhor, mak her deſolat, and naked, eat her flesh, and burn her vvith fyr. The *war* betvvixt *Michael*, & *his Angels*, & *the Dragon*, & *his Angels* is begun, and shal dayly mor, and mor appear, and be cartyed on til it be fully finished; The *Lamb & the Saints* (in meſur) hav, and dayly mor and mor shal hav pur Victory and Dominion over al his, & their enemys, from the greateſt to the leaſt, he that hath led into Captivity muſt now go into Captivity; And that Spirit in Man which hath kiled *with the ſword*, muſt now be kiled *by the ſword*, even the *ſword of the mouth*; And *the Hevens*, even the Spirit of the Holy Profets, & Apoſtels, in his Peepel of this preſent Ag', & generation shal rejoys over her, & thus with vyolens shal *that great City Spiritual Babylon*, *Sodom & Egypt* be thrown down as *a great Milſton* into the Sea, & be found no mor at al for ever, for in her is found the Bloud, not only of the Profets, & Saints, but of al that hav bin ſlain upon the Erth: *This Generation* shal not pas away until it be fulfiled; thes ar the tru sayings of God, he that hath an ear to hear let him hear.

But for the ſak of the burdened oppreſſed, & ſlain Seed of God in thee

O Leopold, & thee O Pop of Rom, & al the Kings, Prinſes, Rulers, & Governors, with al in Authority under yon of what degree, rank or order ſoever, Whether Civil, Military, or Spiritual and Eccleſiaſtical (ſo caled) with al Peepel, hy and low, rich, and poor, bond and free, ſmal and great, mal and femal, of what Nation, Kindred, Tongu or Peepel ſoever, nnder the Command, government, and teachings of Man, in the bowels of dear & tender lov, for the ſak of the ſlain Seed of God in thee O Chriſtendom, to the end that he who is (in meſur) already riſen, may dayly mor, and mor arys to Judgment in thee, to ſav al the meek of the Erth, & that the Sea & Deth, & hel in thee, may mor, and mor deliver up the Ded incorruptibel in them, and be judged every ôn according to their works, and that the oppreſed, groaning creation in thee, may mor, & mor be delivered from the bondag of corruption into the glorios liberty of the Sons of God, which is the firſt Reſurrection (in which the Jews ſhalbe viſited) in which al ar bleſed who hav their parts, for on ſuch the ſecond Deth, ſhal hav no Power, but they ſhalbe Prieſts of God, & of Chriſt, and Rein with him a thouſand Yeers, which with the Lord is but as ôn day, in the end of which the ſeven thunders ſhal utter their voys, the effects wherof, ar of a larger Extent then Chriſtendom containing in them, the ſeeching out to the bottom, the hiden things of Eſau, and the laying of his mountain alſo, utterly waſt, and deſolat, the compleat deliverans of the whol creation from the bondag of corruption the deſtroying of Deth, and the ful ſubjection of al Chriſts enemys under his feet, the ſurrendering the Kingdom to the Father, the ſubjection of the Son alſo to him that puteth al things under him, and God the Eternal Fountain, and fulnes to becom al, in, throuh, and over al, to the ends afor ſaid.

This I ſay to thee O Chriſtendom in general, & to every ôn in thee in particular, from the greateſt to the leaſt, of what Nation, Tongu, or Peepel ſoever, dred & fear yee, the living God, ſtand in aw of him, giv glory, honor, & worship to him alôn, for the day and hour of his moſt dredful and ryteos Judgments is now, (in meſur) com, & shal dayly mor, and mor appear: let al Bow feer and trembel befor him, that mad heven,

heven, and erth, the ſea and fountains of vvater, and knovv this, that the great faling avvay and apoſtacy from the tru Chriſtian Spirit, faith and lyf had its firſt entrans in thy teachers, throuh their going out from the meſur of the pur Spirit of grâs, the free gift of God, given to them, and plaſed in them, of the pur fulnes of Chriſt, the lamb of God, to lead and eſtablish them in al truth, and giving ear to the *voys motions, and dictats* of the *Carnal mynd*, that curſed *ſpirit* the *ſeed* of the *ſerpent*, vvherby ſin, and deth entered, and the lavv of it took plâs in them, and throuh them hath ſpred it ſelf, throuh, and over the whol body of thee *O Chriſtendom*, which hath rendred *thee* a body of ſin, and deth, in the general, and in every particular.

From *this curſed root* of bitternes hath ſprang up that abominabel Spirit of *Covetoſnes, pryd, wickednes, oppreſion, Idolatry, cruelty, wars, ſtryf contentions, debats, & sheding the bloud of the Innocent*, with al other the hy cryms provokations, and bloudy abominations, which hav bin, & ſtil ar found in thee, which hath rendred thee to be *the dragon, beaſt, great whor, and fals profet*, in thy *military, civil, & Eccleſiaſtical Power* (ſo caled) and thy peepel unſtabel as water, even the great raging ſea, which cannot reſt foaming out its own shâm, caſting up *Myr and dirt*, out of which the *skarlet colored beaſt* aros, whos *Power, ſeat & great authority*, was given him, (& is ſtil up held) by the *great red dragon*, to wit the *military power* which hath rendred thee to be an *Akeldama*, even a field of bloud, oppreſion & cruelty, ful of hye cryms, & abominations, even *Spiritual Sodom & Egypt*, in which the Lord lyeth crucifyed.

And now ther is no way of *reſtoration* from this *faling away*, & curſed *apoſtacy* from the *tru Chriſtian Spirit, faith and lyf*, & to know *redemtion from ſin deth*, and from under the *law, ſting, curs, & power ther of*, either to the general or any particular, but by *returning the Ey, and ear of the mynd*, to that which *is pur eternal, and Immortal of God in the inward parts*, even the meſur of the tru lyt, and Spirit of the free grâs of God, in the general, and in every Particular, from which euery ón in the general, & in the particular, in thee hath erred, & gon aſtray, and as every ón ether in the general or particular, coms to giv ear to the motions crys, & groans of the oppreſed pur ſeed of God in them they wil com to ſee him, whom they hav pierced and as that which doth burden, oppres, & keep the pur ſeed of God in bondag, coms to be removed, mortifyed, & ſubdued, Ether in the general or in the particular, ſo his pur Power, Spirit, lyf, and preſens wil be felt working ſalvation, & redemtion in the Erth, and be known by the Judgments which he executeth in the erth, in the

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general, & in the particular, throuh wnich ryteos Judgments in the Inward parts, ſalvation & tru redemtion coms to be knovvn, & vvitneſed.

So that eternal Judgment in the invvard parts being brouht forth into victory, at laſt he coms to arys and rein, in pur Povver, lyf & Dominion over al, vvhos ryt it is, both in the general, & in every particular, even he vvho leads al vvho ar led by him, in the pur pleſant & everlaſting path of pur lyt, lov, lyf, ryteoſnes, everlaſting joy, & happynes, even forevermor.

A door of hôp is left open for you in the vally of Achor, & as the juſt and ryteos Judgments of the Lord eom ther to be executed on the troubler of Iſrael, (in the invvard parts) vvith his vvedg of gold, babylonish Garment and Silver, vvith his ſeed, and al that he hath; ſo an entrans vvil be adminiſtred, in & throuh Chriſt the lyt, way, & eternal door, by vvhich al vvho enter in, hav ſalvation, and com to be reconcyled unto God, and ſaved from vvrath vvhich is to com.

This is *the Zoar* into which al who flee, ar ſaf from *the devouring fyr*, vvhich from the Lord is novv com, and coming upon *Spirittual Sodom in thee:* This is *the Ark* of the nevv (yet moſt old) and everlaſting covenant, into vvhich al vvho mak ſpeed, & get entrans, ſhal eſcap *the great delug*, & overflovving floud vvhich God is novv bringing in upon the vvorld of the ungodly: this *is the cloud, and Pillar of fyr in man*, vvhich al vvho faithfully, and conſtantly follovv, ar ſâfly led throuh *the wildernes, of temtations, fears & ſnars*, vvhich God is novv rayning dovvn upon the vvorkers of Iniquity: This is *the ſtrong tovvr*, in vvhich al vvho ar found, ar ſâf from the *horribel tempeſt*, which is now com, & coming upon the Proud and al that do wickedly in thee: O Chriſtendom. This is the litel ſanctuary in which al that hvd, themſelvs, *the blaſt of the teribel ôns* againſt them, ſhal be but as *a ſtorm againſt a wal:* This *is the holy Mountain*, whos Inhabitants *the oppreſer or deſtroyer*, cannot touch or hurt: This is *the city of moſt ſur refug*, whos *wals, and bulwarks* ar ſalvation, and the *gâts* therof prays, into which nothing can enter that defyleth, or worketh abomination, thô the gâts therof ſtand open continually, whos inhabitants can & do truly ſay, *thô the erth be removed* yet we *wil not fear*, thô *the mountains* be hurled into the midſt of *the ſea*, yet wil we not *be diſmayed*, thô *the waters* therof roar, & be troubled, & the mountains shâk & ſal with the ſweling therof; for ther is *a River* the ſtreams wherof mak glad *the city of God; the holy plas* of the tabernakel of *the moſt hy: the living God* is in the midſt of her, shee cannot be moved: God shal help her, & that Ryt early.

Wherfor I say *unto al*, and it is the counsel of the Lord God to them in the bowels of pur, and tender lov, to his *own oppreſed, burdened, & ſlayn ſeed in thee o Chriſtendom*, & in *every particular*; *mak haſt mak haſt* do not ſtay nor linger, but ſpeedyly turn in hither, leaſt *the ſtorm, the dredful ſtorm* of the moſt *Iuſt, & ryteos vengeans*, & Indignation of God, which remains at hand to be poured forth, overtak you, & yee perish in the ſam, for al who ar found ering from, and walking contrary to *the meſur of the Spirit of the grâs of God in them* wil be found partaking *with Babylon* in her ſins & muſt *receiv of her plagu's*: *Your ſtrength* is to ſtand ſtil, *your work u* to do nothing, *your wiſdom* is to becom fools, & patiently to wait to ſeel him to arys in you, *and bring ſalvation, and work al* your works in you, & for you for ever mor; which al who com truly to experiens, do enter into *his reſt, which is pur, and eternal*, & com to ceas from their own works as God did from his.

O'n thing mor I may not omit, that ſo the Lord, and his ſervant may be clear of the bloud of al man-kynd, which was forſeen and declared by the Lord of lyf, & Prins of pur peas in the days of his flesh, to wit, that ther should com many in his nam, & ſay, that they ar Chriſt, and deceiv many, shewing great ſyns, and wonders in ſo much, that if it wer poſsibel, they should deceiv the very elect.

The day is now com, & coming in which it shal be fulfiled; The ground of the coming & appearans of ſuch, hath bin for ſom tym laid & working in thouſands, who go under the nâm *of fift-Monarchy Peepel*, with many other; who from an imagnation of their own brayns, gathered from the letter of the ſcripturs, expect, and look for the appearans, and coming of Chriſt, in that ſam body of flesh, in which he appeared, lived and ſuffered deth upon a cros without the gats of Jeruſalem, out of the material clouds, & viſibel hevens, and gather peepel unto him, as an outward glorios king, or great monarch & by carnal weapons, with an arm of flesh, to overturn, kil, & deſtroy outwardly, the perſons of ſuch as oppos him and them, and rein a thouſand years.

Wher for, when any ſuch do appear, go not after them, nether be yee deceived by them for deſtruction and miſery ar in their path, and the way of tru pur, and everlaſting peas they know not, & both them & al others may know, that the appearans, and coming of Chriſt, & ſeting up of his Kingdom, which is pur eternal, and everlaſting, is in the lyt, or as lytning, which cometh out of the eaſt, & shyneth into the weſt, as himſelf teſtifyed, and that his Kingdom is within & coms not by obſervation.

But as for the treading of the Wyn pres of the fiers wrath of God al myty, it is to be troden without the holy city, and the appearans, coming & seting up of the Kingdom of Christ, is the sam in the general as in every particular, to wit, not by outward myt, and carnal fors, & Power, destroying mens lyvs, but by the sword of his mouth which is quik and Powerful in the Inward parts, to discovet, consum & root out the ground of al unryteosnes in men: and throuh their holy conversations, & faithful testimony to, & their innocent, & lamblyk sufferings for that mesur, or Power of truth into which themselvs ar brouht they do overcom, bring down, and in pur lyf, and dominion trampel upon the contrary Spirit in them selvs, & in others, both in the particular, and in the general.

The seting up of Christs Kingdom in the general is effected in the sam manner as in evch particular soul.

And concerning *England, Scotland and Yrland*, with the dominions, and territorys therunto belonging, *this I further say*, that *the seventh seal, trumpet, & vyal is* in mesur opened, sounded and poured forth into the ayr which shal quyt stop the breth of the *dragon's beast's & fals Profet's Power, & Spirit* in them, & as to them, tym shal be no mor as such.

Now is the expeling of al *typs, figurs, clouds & shadows, Carnal ordinanses, dispensations, declarations & administrations*, which hav bin over, yet poynting at, the most *tru, eternal and excelent lyt, lyf, glory and substans*, & the opening of al *dark sayings, speeches, and parabels* upon the *sweet Melodios harp of David*, and the tangue which is as *the Pen* of a Redy wryter & the finishing of *the mystery of God*.

Wherfor rejoys, *O thou afflicted, & drunken, but not with wyn*, for great is *the holy on in the midst of thee*; the enemys *Rok is* not lyk unto *thy Rok*, even themselvs being judges; ther is no God lyk unto thy God, who rydeth upon the hevens *for thy help*, & in his excelency on the skys, the eternal God is *thy refug*, & underneath ar *the everlasting arms*, & he shal thrust out the enemy from befor thee, and shal say destroy them; and thou, *the tru Israel* of God, the *Nobel Plant, the Royal seed, the holy nation*, shalt dwel sasly as in unwaled villages, upon a land of corn and Wyn; thy heavens do, & dayly mor and mor shal, *drop down the sweet, living, & eternally refreshing dew*; happy art thou *O seed of the God of Iacob*, ther is non among al the familys of the Erth, lyk unto thee *O Peepel* saved by the Lord, who is the shield of thy help, & the sword of thy excelency, thy enemys ar, & dayly mor & mor shal be found lyars unto thee, and thou (in mesur) dost & dayly mor and mor shalt, tread upon their hy plases.

For thus saith the Lord, even the Lord thy God, which pleadeth the

caus of his Peepel, behold I wil now tak out of thy hand *the cup of trembling*, even *the dregs* of the cup of my fury, thou shalt no mor drink it again, but *I* wil now put it into *the hands of them that afflict thee*, who hav said unto thy soul bow down that we may go over, and thou hast laid thy body as the ground and as the street to them that went over.

The *day* is com which shal shak open al thy prison doors, for *the first born* of the Egyptians is neer hand slayn, & *the great sea* divyding; and upon *the sea of glas mingled with fyr* must thou yet stand, but al who witnes tru victory over al in their own particular shal stand theron *in pur Power lyf & Dominion*, with the harps of God in their hands, singing the sweet, Melodios, glorios, triumphant & victorios song of Moses the servant of the Lord, & the song of the lamb; for the Lord now taketh plesur in his Peepel, & wil mor, & mor beautify the meek with his salvations, & his saints shal be joyful in glory, singing aloud upon their beds, having the hy Prayses of God in their mouths, & a two edged sword in their hands, with which they (in mesur) alredy hav, & dayly mor & mor shal execut vengeans upon the heathen, & Punishments upon the Peepel, bynding Kings in chayns & nobels in fetters of Yron, & execut upon them the judgments writen, this honor hav al the saints Prays, Prays, Prays yee the Lord God of lyf, lov, Pur Power, Dominion, and faithfulnes, in throuh, and over al for ever mor. Amen.

I am your Brother & companion in tribulation, and in the Kingdom, & Patiens of Iesus.

JOHN.

READER.

Thes Errors being eſcaped in the Pres, thou art deſyred for thy own advantag in Reading, firſt to amend them with thy pen, becaus ſom of them do alter the Sens: ſeveral other literal faults thar ar of which ther is no need to mak mention.

IN the Tytel Pag. l. 10. ad, ryteros. p. 2 l. 20. for diſtinguish, read, diſtinguishing, in the margent p. 7. for exalted, read, executed. pa. 8. l. 25. for Word, read, Lord, & for Lord, read, Word. pag. 9. l. 32. for, yee, read, the, l. 36. for the, r. he. pa. 11. l. 8. for from, r. form. pa. 14. l. 38. for Profer, r. Profet. p. 29. in the margent, for overſpewed, r. overſpred. p. 30. l. 6. for deſyros, r. deſyrs. p. 31. in the margent. for would, r. world. l. 26. for relir. r. Relic. pa. 36. l. 27. for other. r. our. pa. 37. l. 31. for the. r. them. pa. 40. l. 40. blot out, is. l. 42. p. 12. for the hav hard, r. yee hav heard. p. 45. l. 8. ad. is. l. 12. blot out, in. pag. 47. l. 5. for her, read, hear. l. 35. for filthy drous, r. filthy dròns. p. 48. l. 34. for ſtowish, read, foolish l. 36. for a rop of your mal houſes, r. atop of your mas-houſes. p. 57. l. for uring, r. urging. p. 73. l. 16. for Reed, r. red.

Thes being amended tak notis that in ſted of, *ce.* at the end of words, & in al words deryved from them, I hav, in ſpeling, us'd, S. as, for *peace, peas*, for *grace, gras*, for *place, plas*, for *placed, placing* &c. *plaſed, & plaſing* &c. becaus that, *e*, at the end of word doth ſo much ſtumbel ſtrangers, & miſlead them to ſound two ſylabels, wher ther is but òn.

FINIS.